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Louisville, Ky. Walnut St. Bapt. Ch.

CENTENNIAL CELEBRATION

OF

MODERN MISSIONS,

HELD WITH

WALNUT ST. BAPTIST CHURCH,

LOUISVILLE, KY.

OCTOBER 2-4, 1892.

LOUISVILLE, KY.:
BAPTIST BOOK CONCERN.
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FIRST DAY—Sunday, October 2.

The Centennial Committee of the Southern Baptist Convention consists of the following brethren:

T. T. Eaton, D.D., LL.D., Chairman.
H. H. Harris, LL.D.
F. M. Ellis, D.D.
I. T. Tichenor, D.D.
T. H. Pritchard, D.D.

The Committee, with many brethren from all parts of the country, were present.

The venerable Robert Ryland, D.D., was called to the chair.

Dr. W. H. Williams, of St. Louis, invoked the divine benediction.

After singing, prayer was offered by Rev. B. D. Gray, D.D., of Mississippi.

Pastor T. T. Eaton made the following address of welcome:

BRETHREN AND FATHERS:—To me has been assigned the pleasant duty of bidding you welcome. We are gathered to celebrate the centennial anniversary of the beginning of modern missions. Just one hundred years ago to-day was organized in Kettering, England, the first society of modern times for giving the gospel to the heathen. Presently the people from all the world will be assembling in Chicago for the purpose of commemorating the adding of a new continent to the map of the world, and that is well. But what is the discovery of a continent compared to the beginning of modern missions? Columbus discovered America, but Carey discovered the world. In behalf of the Baptists of Kentucky, in behalf of the denomination and the community in Louisville, and in behalf of this grand old church with whom you meet, I bid you welcome. It is well that you have come; well for you in the blessing you will receive in your labors of love among us; well for us in the instruction and inspiration we will derive from your coming and from the glad messages you bring, and well for the cause of Him who loved us and gave himself for us, and whose right it is to reign.

Prof. H. Harris, LL.D., spoke on

Results of a Century of Missions.

The last hundred years have seen greater and more varied progress than any other like period in the history of mankind. A map of the world as now printed on great power presses is not only immensely superior in finish and accuracy, but it also presents a different world from that of its prototype, laboriously drawn with goose-quill pen on pieces of paper pasted together, and hung upon the walls of the cobbler's shop at Moulton in 1792. Since that time our own country has more than doubled its domain and increased its population about fifteen fold. England has vastly extended her sway and changed her home government from a personal to a constitutional sovereignty. Germany and Italy have effected unification with great advances in individual freedom. France, Mexico, Central and South America have turned from monarchial to democratic forms of government. Insurrections, rebellions, and revolutions—called one or other according to the number and success of parties engaged—have torn down the Bastiles of ancient custom and used their stones to pave the pathway of popular progress. Great wars have introduced such improvements in the art of wholesale destruction as to make personal bravery of no avail and armed conflict a terror.

More notable still has been the advance in the arts of peace. New processes of mining and of metalurgy have unlocked rich stores laid up in the heart of the earth. Machines without number have been devised for cultivating the soil, for manufacturing and transporting its products, and for utilizing in man's service the strength of inferior animals and the forces that lurk in coal, in water, even in the lightings. The whole system of steamboats, railways and electrical appliances belong to the nineteenth century. Carey had a prosperous voyage from London to Calcutta. It occupied five months lacking one day. News of his arrival did not reach home for about a year. To-day one can make the trip in two weeks and cable the news instantly.

Greatest of all has been the progress in commercial and social life. A hundred years ago more than half the human family were entirely cut off from the more enlightened parts of earth, or connected only through a few trading posts controlled by avaricious corporations. The opium wars with China, the Sepoy troubles in India, like conflicts elsewhere, explorations in Central Africa, and commercial treaties more or less extorted, have now united the whole world into one body politic, with overland wires and submarine cables for its nerves, and a system of banks and post offices for the arteries and veins of its vital circulation. The few books and fewer periodicals of 1792 has developed into the mighty flood of literature that has fertilized, sometimes disastrously overflowed, the richest of our intellectual lands. All the arts and sciences have moved with rapid stride.

We do not forget that change is not always improvement, that movement may be backward, and yet it remains indisputably true that the closing century, far beyond any of its predecessors, has been progressive. Has Christian activity kept pace with the march of humanity? Has the faith delivered once for all more than eighteen hundred years ago, proved suitable to its new environment? Amid the triumphs of science, has grace also reigned? In the general growth of knowledge, has the knowledge of Jesus increased? In an intensely practical age, has the law of love been more clearly exemplified? Have Christian people during the century been merely borne along on a tidal wave of natural evolution, or have their faith and their zeal been potent agencies in starting and swelling the tide of progress? These questions will find answer in considering the results of the modern missionary movement.

In the complex organization of human society, results are either direct or indirect—the former, such as flow primarily and chiefly from the assigned cause, being only modified and helped by co-operating influences; the latter, such as flow mainly from other forces, but these evoked, stimulated or materially assisted by the given cause. The indirect results of a great moral influence are naturally more in number than the direct, but hard to trace out and establish clearly. They must in the present discussion be passed over with very brief notice.

One other prefatory remark. The term missions suggests a very wide theme, which for convenience has been divided into City, State, Home and Foreign Missions, with diversities of gifts, but the same Spirit, diversities of ministrations, but the same Lord, diversities of workings, but the same God. Time would fail to discuss them all. I have chosen that one with which I am more particularly connected and which in some sort embraces the rest. The world is more than our country, our State, our community. A wave started in some deep bay moves out to the ocean, and its height is less and less as the shores recede. But a tidal wave raised by sun and moon on the broad bosom of the world-embracing sea runs up into the bay and rises higher and higher to its head. If the constraining love of Christ shall raise within us an interest in the salvation of mankind in general, we cannot fail to be more and more interested in those people who are nearer to us.

INDIRECT RESULTS.

1. Among the indirect results of modern missions one of the earliest and most obvious is the science of Comparative Philology. Dr. Carey was pre-eminent as a linguist and for thirty years was Professor of Sanscrit and Bengali. Ability to master foreign tongues has always been counted one of the qualifications for mission work. It is not too much to assert that the influence thus set in motion has completely revolutionized all philological study and extended to all other lines of investigation the benefits of the Comparative method. It has given a stimulus to all forms of intellectual activity, and is felt in every school from the

primary grades to the great universities. The literary world would be poor indeed if stripped of all it owes indirectly to missionaries.

2. Along with this has gone the contribution to our stores of knowledge in geography and natural history, for missionaries have necessarily been explorers, botanists, naturalists, anthropologists. To take one instance out of many not a few of us can remember when maps of equatorial Africa were a blank, and the ancient question about the sources of the Nile was still a mystery. Livingstone changed all that.

3. A third result of missions, indirect and incidental, may be seen in the extension of arts and habits of civilized society. Traders seek money, missionaries are fishers of men. Eighty years ago the Fiji Islanders were naked cannibals, they are now clothed and in their right mind, a Christian community. The progress of Japan, one of the marvels of the century, is unquestionably due more to the Christian religion than to any other one cause. These are but samples of a work silently and surely going on in every mission-field.

4. A fourth result to which missionaries have largely contributed, is seen in the gradual abatement of mutual jealousy and the steady growth of more kindly feeling between men of different races and nations, which has made it possible for diplomacy to negotiate mutually advantageous treaties instead of cruel conquest and fierce oppression of the weaker by the stronger. A notable illustration may be seen in our own western country in comparing those Indians who have been held in check only by rifles, with those others who have been sought out by faithful preachers of the gospel.

Much more might be said of the indirect results of modern missions, but we must hasten to consider some of the

DIRECT RESULTS.

These may be grouped under four leading statements.

1. THE REFLEX INFLUENCE OF MISSIONS.

This is seen in the enlargement of heart and mind among Christians at home. Our fathers of a hundred years ago had to meet not only the sneering ridicule of unbelievers, and violent opposition from the worldly-wise, but, far harder to bear, indifference on the part of really pious people and outspoken skepticism about the possibility of barbarians accepting Christ. So it was also in apostolic days. The church at Jerusalem, though baptized in the Holy Spirit, verily thought the new faith must be kept within the old bounds of national seclusion, and actually contended with Peter because he had gone with the Word of Life to men uncircumcised. They had heard the phrases "all the world," and "all nations," and "unto the uttermost parts of the earth," but they had not reached the idea of a universal religion suited to the real wants of all men everywhere.

The "Society for the Propagation of the Gospel in Foreign Parts," formed in 1701 was designed in the words of its charter "for the relig-

ious instruction of the queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies and factories of Great Britain; and for the propagation of the gospel in those parts." Similarly limited in scope were the Danish missions of the 18th century, and in fact all others of that time. How else could it be with men who believed in a Union of church and State?

We are at length beginning to grasp a higher and truer conception of the Christ, and to realize somewhat that the gospel is for man, not as an Israelite, not as an Anglo-Saxon, not as a civilized and enlightened being, but simply and solely as a sinner; that in this there is no difference, the same Lord of all being rich unto all that call upon him; and so we can in some sort appreciate that the field is the world, and the whole world, and can sing with the understanding the Coronation hymn. This great idea expands the mind, thrills the heart into sympathy with the mind that was in Christ Jesus. A growing tree sends out its roots and gathers material from the soil, but before this can become a part of the organism, it must be drawn up through trunk and branch and twig, and in the laboratory of the waving leaf be fitted by air and sunlight to descend again by the inner bark and add every year another ring of woody fibre. So churches planted in Christian lands are constantly gathering in material through many feeders, but before it is fit to be incorporated into the body, it needs to be drawn up into an atmosphere of world embracing love and wrought upon by the beams of the Sun of righteousness. Mission work is to the churches at home what leaves are to the trees. In France and Italy the mulberries are often stripped of their foliage to feed silk-worms—as a result the trees are dwarfed and gnarled and short lived. So will it be with a church that does not develop and cultivate a missionary spirit. The maples and hickories of our forests are now putting on their autumn colors, for their life is waning into the sleep of winter, but the church is more fitly represented by an olive tree, evergreen.

2. Converts from Heathenism.

Another obvious result of missions is seen in the conversion of at least a million souls out of every tribe and tongue and people and nation. The latest tabulated reports put the communicants of evangelical churches in heathen lands at about 800,000. Nearly if not quite 200,000 more have either paid the debt of nature or yielded up their lives in martyrdom for the truth. Add the uncounted thousands who, like Joseph of Arimathea, are secret disciples. A friend who spent some weeks this summer with the Baptist pastor in Dresden, tells me that in that one city are scores of young people dependent upon their daily labor, who wish to be baptized but are hindered because it would mean immediate discharge by their Catholic employers and being cast out by even their parents. How much more does this fear operate in ancestral-worshipping China or caste-bound India! The number of adherents, counting young children

of church members and others who have renounced idolatry and are seeking the true light, is put at three millions—a very low estimate. Five millions, in my judgment, would be more nearly correct. These figures, though large when compared with the fewness of laborers, sink into insignificance in contrast with the mass yet remaining without God and without hope in the world, the 850 millions of absolute pagans, who have not so much as heard of a Savior, and the 500 millions of semi-pagans, Roman and Greek Catholics and Mohammedans who "teach as their doctrines the precepts of men," "hold down the truth in unrighteousness" and veil the doctrines of grace under a thick cloud of soul-destroying superstitions. How little comparatively has been done. Years ago the entrance to New York harbor from the Sound was obstructed by a great mass of rock around which the tides swirled in treacherous currents and dashed many a bark to destruction. The Federal Government undertook to remove it. For months and years the work went on, thousands, millions of money were expended. The rock remained substantially unchanged, the currents ran on treacherous as ever, all the apparent result was a few car-loads of pulverized granite, hoisted little by little from a shaft. But tunnels had been driven hither and yon, chambers hewn out, packed with dynamite and giant powder and connected by wires with an office on shore, and when at length the set time arrived a child's finger touching a button sent an electric spark, and hell-gate rock burst into a thousand fragments. Missionaries in India, in China, in Africa, in Persia, in Italy, have been pushing along the narrow lines of personal influence, gathering a few converts, but planting seeds which have in them a possibility of infinite expansion, and so preparing for God's set time when the spark of his quickening Spirit shall "cause righteousness and praise to spring forth before all nations." The greatest of all moral forces works in and through the Word of the Lord. This leads us to consider

3. The Increased Circulation of the Scriptures.

Dr. Carey made Bible translation his chief business. Before sailing for India he met a young printer and said to him: "We shall want you in a few years to print the Bible; you must come after us." Thus Wm. Ward was called to found the great Printing House at Serampore which even in Carey's lifetime had issued over 200,000 copies of Scripture in forty different dialects. In like manner all other evangelical missionaries have labored to give the people the Word of God in their own vernacular. In not a few instances they have been obliged first to reduce the spoken tongues to a written form and introduce the art of reading.

The British and Foreign Bible Society, organized in 1804, was one of the first fruits of missions. A call had come from Wales for a supply of Bibles. At a meeting held to see what could be done our brother, the Rev. Joseph Hughes, urged a plan comprehensive enough to embrace

within its scope the entire world. This one Society has printed of Bibles, Testaments, and separate portions of Scripture, 130 million copies in nearly 200 different lauguages and dialects, and has its agents to promote their circulation all over the world. In the train of this great Society have followed about seventy others, large and small, whose aggregate output has been over 100 million copies. Of the work of private publishers we have no statistics.

Dr. Cust of the B. and F. Society has given years to the preparation of a list of versions up to 1890, with much information linguistic, geographical and bibliographical, (see Encyclopedia of Missions, pp. 547–77). It is dangerous I know for one man to manipulate facts and figures compiled by another, but an examination of his results, with much care, seems to show that there were a hundred years ago including the original tongues thirty-three versions of the Bible. But half a dozen of these, Arminian, Syriac, Slavonic, Gothic, Latin and Greek, were read only by a few scholars, or intoned in liturgies by priests who rarely comprehended what they repeated. As many more were carefully kept out of reach of the common people. There were really less than twenty versions of the Bible in actual use. Up to 1890, besides numerous revisions, there had been added in a hundred years 59 distinct translations of the whole Bible into as many different tongues. Of the New Testament alone or conjoined with parts of the Old, e.g., the Pentateuch or the Psalms, there were in 1792 a few versions made by Ziegenbalg, Elliott and other eighteenth century missionaries, at present more than eighty versions are printed and circulated. Of additional translations, yet incomplete, there had been printed in 1890 portions ranging from a single gospel up to three-fourths of the New Testament with half the Old, no less than 157. The aggregate of all these, Bibles, Testaments and Portions, is 330 as against less than 50 a hundred years ago. And what is more to the purpose over 300 of them are in actual circulation, being, like the decree of Ahasuerus, sent to every province and "to every people after their language." Thibet, the high table land of Central Asia, is one of the few countries that still closes its gates against all foreigners and is specially jealous of religious innovation. But a company of Moravians have been sitting for years at the barred gates, have learned the language and translated into it the New Testament, the Pentateuch, the Psalms and Isaiah. When the army of Victor Emmanuel entered Rome, September 20, 1870, close upon the heels of the marching soldiers came a colporter with his pushcart laden with Italian Bibles. A treaty made this year with England opens Thibet to commerce. It will not be long before the United Brethren can follow the tramp of an army carrying a Thibetan Bible issued from the presses of the B. and F. B. Society.

4. Preparatory Work.

A fourth result of this century of missions, and the last to be considered, is the preparation for future work in the organization of Christen-

dom, the accumulation of experience, and the establishment of good-will everywhere.

According to the best available statistics there are now at work of general organization for Foreign Missions 31 in the United States, 4 in Canada, 29 in Great Britain, 28 in Continental Europe and 2 in the Pacific Isles—total 94. Of Woman's Societies, acting independently, there are 2 in the United States (the Woman's Union Interdenominational, with rooms in New York, and that of the Friends, in Center Valley, Ill.), 1 in Canada, 5 in England, 1 in Scotland—total 9. Of Woman's Societies co-operating with other organizations, there are 30 in the United States, 9 in Canada, and 13 in Great Britain. Aggregate of separate organizations 103, auxiliary 52. Add about a hundred smaller Societies, organized for a narrow area or for special work, as e.g., in the older missionary fields to evangelize what is to them the home land. The seventy-odd Bible Societies have been already mentioned. The Home Mission, Sunday-school and Tract Societies, the Y. M. C. Associations, and in fact all organizations for Christian work, do something, directly or indirectly, to illumine the nations that "sit in darkness and in the shadow of death." The regular foreign mission Societies raise and expend every year increasing amounts. The latest figures foot up about eleven million dollars, used to support, in round numbers, 8,000 missionaries and 35,000 native helpers.

Different plans of work have been tried. The ardent love and buoyant zeal of enthusiastic young workers impels them to strike out, time and again, new methods, new lines of policy, or more frequently to try over again what in other hands have failed. Questions about methods have to be discussed again and again. Experience gradually proves all things and holds fast to that which is good. The Holy Spirit sent forth Barnabas and Saul, but seems to have left them in many matters to the guidance of sanctified common sense and accumulated experience. It would be folly to imagine that we have yet reached or indeed ever shall reach, perfection in our theories, much less in our practice, but it is a compliment to the Careys and Judsons to say that by the help of their experience and all that has been since added, we are to-day in better position than ever before to solve the problems of missionary life.

The labors of a hundred years have wrought almost as great a change in public sentiment abroad as at home. It was perfectly natural for people ignorant of christianity and of the unselfish love which it inspires, to regard the early missionaries as either political spies or mercenary prospectors. What else that heathenism knew, could induce them to endure such hardships? But long years of unswerving truth and kindliness, and particularly in times of pestilence, or floods, or famine, have slowly established their real character and instead of being hated or feared, they are beginning to be respected, and loved, even by those who will not heed their message. Heathen governments with few exceptions are friendly to real Christian work and will more and more

find out that it makes better citizens. The past century has been largely a time of planting and watering and tilling in preparation for future harvests. Some foretastes have been given of what we may expect in fuller measure. The first Karen convert was won in 1828, the baptized believers among that people now number 27,000. The Telugu mission yielded little visible fruit for more than thirty years, but then came the Pentecostal season.

This preparatory work in several of the phases mentioned, is strikingly illustrated by the crowning glory of this century of missions, Woman's Work for Woman, begun in England about sixty, in this country about thirty years ago. In a most important sense there is no distinction of sex in religion, "there can be neither Jew nor Greek, neither bond nor free, no male and female; for all are one in Christ Jesus." But in the church as established on earth there is a difference, for it still remains true as Paul wrote to the Corinthians, that "it is shameful for a woman to speak in church." Still more difference is there in the society, the manners and customs of the world. In heathen and Mohammedan countries a daughter, instead of bring the light and joy of the house, is valued solely for what she will fetch in the market, and a wife, instead of being the trusted counsellor at her husband's side, is a slave to be trampled beneath his feet. In Catholic lands, both Greek and Roman, the condition of the weaker vessel is better, yet still far below her proper station as prescribed in the Word of God and practiced among evangelical Christians. Woman therefore owes for this life far more than man to the gospel, and being more benefitted she naturally loves more. Then again she only can enter the zenana, the harem, the heathen home, and carry there the word of life and liberty the sweet story of the Man of Sorrows. So it is that as missionaries who have access to the women and children, our devoted sisters are doing the best and truest foundation work, while the circles and bands at home are stirring up the sluggish churches, and by their constant gathering of many little rills of prayer and praise and liberality are pouring a perennial stream into the Lord's treasury. Unfortunately there have sometimes been misconceptions and misstatements of their plans and purposes, leading to jars and friction and separate work. It is matter of hearty congratulation that the Woman's Missionary Union, with headquarters in Baltimore, proclaims itself "auxiliary to the S. B. C." and very carefully heeds the apostolic injunction against usurping authority. God speed their labors!

To sum up in conclusion, the century of mission work has brought near the ends of the earth, has roused many Christians to some little appreciation of their responsibilty, has gained converts enough to prove the universal adaptation of the gospel, has widely disseminated the Word of God, has laid foundations, gained experience and effected organization for better work hereafter. From the mountain of Galilee still rings out in louder tones the great command "Make disciples of all the nations," and from the bright cloud of Jehovah's manifest presence

comes as of old the trumpet call "Go forward." If we and our children shall prove at all worthy of the trust committed to us, watchful of our opportunities, obedient to our Lord, the next century, nay, rather the next generation, will witness results an hundred fold greater and more glorious. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The Rev. F. M. Ellis, D.D., then delivered a sermon, of which the following is a synopsis he kindly prepared for publication:

THE MORAL BASIS OF MISSIONS.

I. Jno. iii:14–17.

When the foundations of the Strasburg Cathedral were rising the architect was suddenly cut off. It was a sore calamity. Who could translate into that proposed structure the conception of the master builder?

It was suggested that this responsibility might be referred to his daughter who had been associated with her father from the first, and that was done.

As one stands before that venerable pile to-day he is impressed with architectural misconceptions that doubtless mar the completeness of the original designs of that Cathedral.

Jesus had scarcely finished the foundations of His Kingdom when he was put to death on the cross. The completion of his work was referred to the Holy Spirit as the interpretor of his plans and purposes to His church. As we look at the churches to-day, as in sects and sections they are toiling upon His Kingdom, we must account for the defective work done, by concluding that the designs of the divine architect are but imperfectly understood by these builders.

THE MISSIONARY IDEA.

Which is our Lord's conception is not only not *understood* but often *misunderstood.* Is it Christ's plan to convert the world, by means of the church, or has he sent forth His church to gather out from among the nations a people for himself? Whichever of these views we take will largely determine, for us, our methods and aims in our work for and in missions.

Our methods, if approved of God, must be adjusted to the divine purpose in missions.

The impulse to missionary endeavor must be begotten in us by the love of God, not our love for Him, but His love in us. This love which John makes the assurance of eternal life, and is as Paul tells us the constraining power of the new life. It is the love of God, that sent forth

his son to die for sinners—in us that sends us forth to serve, and if need be to lay down our lives for the brethren. In this love is to be found the evidence of our fellowship with the Father and with his Son Jesus Christ.

To refuse to serve men in a ministry of such self-denial is to repudiate the love of God. This love that impels us to such self-denial for others moreover distinguishes us as children of God from the children of the devil. Hence in this love, awakened and impelled by the love of God in us, is to be found the mainspring of missions.

The witness of a redeemed church to this redeeming love of Christ for man, approved by the Holy Spirit is the work of the New Testament church.

If this be true then in such a work there can be no proxies, because a personal conviction of duty and an individual sense of responsibility are inseparable in such a service.

It makes each individual believer in Christ a witness to this love and also a herald of it to others, as it did Andrew to Peter, Philip to Nathaniel and the woman sf Samaria to her neighbors.

The fact is this sense of our love *of* God, and our love *to* God makes priesthood as universal as experimental salvation is personal. A regenerated church is therefore, through this elective love of God, a "spiritual house," a "holy priesthood; to offer up spiritual sacrifices acceptable to God through Christ." Aye, a *royal* priesthood * * * that ye may show forth the excellencies of Him who hath called you out of darkness into his marvelous light," and, hence, the duty of witnessing to the gospel of this grace of God is not only the *right* but the personal duty and privilege of Christian discipleship.

Again, the work to which the divine love sends us forth, is not so much a work *for* God as it is a work *with* God. We are not *servants*, but *children* who serve in love. Under this divine impulse we become co-workers with God, co-partakers with Christ, and co-witnesses with the Holy Spirit, i.e., we are co-laborers with the triune God. It is this which dignifies our service as witnesses and missionaries, and secures for our efforts the divine approval and blessing.

In the nature of the case, therefore, the work of missions, which is the witnessing of a saved church—of saved members—must rest upon a *moral basis.*

Where shall we look for this moral basis, and what is to especially distinguish it? To this question I reply—

I. We are to seek for the moral basis of missions in the benevolent nature of God.

John defines God as *love*—"God is love." Hence "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

In this limitless love yearning over a perishing race, manifesting its inexpressible tenderness by the gift of the only begotten Son, as the open

door to everlasting life to all who would enter in by Him. God laid the basis for all work with Him—or for Him. Without such a basic motive and divine impulse, which transforms duty into an exalted privilege, our work, if not impossible, would be the veriest slavery.

The work of missions therefore rests upon a moral basis broad as the incarnation.

II. The moral basis of missions is to be sought for in the active ministry of the Lord Jesus Christ.

His work and his Father's were one and the same work. He came "to seek and to save that which was lost," and in doing this to "glorify His Father." The church of Christ must never lose sight in her missionary work that out of Christ, men are lost. She must fully recognize, as did Christ, that men are lost. As we lose sight of this, as we substitute other means, or other names, than that of Christ, as satisfactory conditions and terms of salvation, we depart from the line marked out for us by him who hath brought life and immortality to light through the gospel.

Because man *is* lost—*hopelessly* lost—unless God interferes on his behalf, the incarnation was a necessity. This plain fact of the gospel—the peril of man out of Christ must not be lessened, awful as it is—for the incarnation and death of Jesus Christ give to this dreadful truth an emphasis that must not be trifled with.

While Christ is the only name under heaven, given among men whereby we must be saved, the hope of salvation in any other name or by any other means is a delusion. "He came that we might have life."

Love descends and seeks to lift up. Jesus was in heaven before he came to earth. He came down to us that he might bring us—lift us up to God. Jesus the message of the infinite love of God to the world, coming down to us, and becoming obedient unto death, even the death of the cross. What an appeal to a church possessed with this same love! to a church that loves men, because God loves men and because she loves God.

What a basis we have in all this for Christian service, and for the joy that glorifies that service that seeks the lost that they may be brought back to their home and to their Father! It was this awful thought that men, out of Christ, are lost, and hence must be brought to Christ, if saved, that roused the great Judson from his skepticism—when a youth—and no doubt gave its force to the reasons that made him the missionary he became. It was this peril of the lost, for whose rescue the only begotten Son of God came to earth, that roused Carey and led Paul to consecrate themselves to the missionary work of the church. God's love for a lost world, illustrated and enforced as it is in the earthly ministry of our Lord, is the Christian motive for missions! How much we need a revival, to-day, of this divine passion for the perishing, deepened by the ministry of the Holy Spirit!

How much the churches of this age need to study Jesus' methods of dealing with the lost. Compare his methods with ours; His spirit with ours. The love in which He sought the lost was a magnet that drew the people to Him—is ours? Alas! Let us not be deceived. The way in which we seek men has a most important effect upon our success in saving them.

But, great as this motive for seeking to save the lost, furnished in the peril to which they are exposed, may be, and it must not be lightly considered. Still it is not the *Supreme Motive* for missionary endeavor. Our sympathy for a perishing race is but a feeble, flickering sentiment compared to the glory of God, in the redemption of the lost. In all Jesus' active ministry the end sought by him was the glory of God. "Glorify thy Son, that thy Son also may glorify Thee." Thus Christ prayed for; for this he lived and toiled, died and rose again.

Christ, who is the life of his church, is also the motive of his church. Nothing must supplant him. Love for him, faith in him, energized by the Holy Spirit, are the forces of all success in the endeavors of his followers. The Spirit of Christ is therefore

THE SPIRIT OF MISSIONS.

To our Lord's ministry on earth we must look for the illustration of that passion for souls that should characterize the lives of those who would imitate Him. This passion for souls for the glory of God, is what the church needs most of all to-day. This passion will deepen and intensify our consecration and possess us with the proper realization of our personal stewardship as nothing else can. This passion must have its roots in spiritual life, and our spiritual life must measure our spiritual power. If after all the disciples had heard and seen of Jesus in their three years of daily, intimate intercourse, it was necessary that they should wait for a spiritual equipment to fit them for missionary work, how much more do we need such a preparation for this work!

Christ's words are surely appropriate to us—"Tarry until ye be endowed with power." Do we tarry thus? On such waiting depends the tongue of fire, and the heart of flame. Enthusiasm is no substitute for the divine endowment. We must advance on our knees, if our going is clothed in the power of the Holy Spirit. It was this passion for souls kindled by the Holy Spirit that dictated the epitaph of Cox, in Africa, "Let a hundred missionaries die before Africa is given up." It was this passion for God's glory in the salvation of souls that laid Carey's life as a living sacrifice upon the altar of Foreign Missions.

This passion for God's glory in the salvation of the lost, will find expression in a personal effort to seek and save souls in proportion to the intensity of this desire.

This work of Christ's—"to seek and to save the lost,"—is your work and mine. "For his sake," this spheres all motives of Christian effort, after all.

On one occasion, when Andrew Fuller was seeking the means to aid Carey and his companions in the foreign field, his solicitation was answered by an acquaintance: "Well, Andrew, seeing it is you I will give you five pounds." Fuller replied, "If it is for my sake that you give I will not accept your gift." His friend saw his mistake, and quickly replied, "Well, seeing it is for *Christ's sake* I will give you twenty-five pounds."

Christ must be our motive and pattern in missions as in all our service for him.

III. The moral basis for missions is to be sought for in our Lord's commission to his disciples.

"All power (authority) is given unto me in heaven and in earth, go ye *therefore*, and teach all nations, * * * lo, I am with you alway, even unto the end of the world."

These were the words of him who had only forty days before come forth from the grave, whence he had been borne from a cross of suffering and shame. His death and resurrection had given him them astery of heaven and of earth, and upon this supreme authority he rested his commission to his redeemed church.

And who were this church? Unknown men, called from the fishing boats of Galilee, and the custom house of Capernaum. Some of whom had denied him. All of whom had forsaken him at his death, and doubted the truth of his resurrection. To men such as these he committed the work of a world's evangelization! To them he embodied his marching orders in his last commission. In that commission the revelation and person of himself was made the foundation and center of Christian teaching—the spirit of obedience is made the spirit of his disciples. Christ's church is made the witness and minister of his gospel; that commission recognizes the omnipotence of Christ as the reason why his followers should evangelize and baptize, and it also makes Christ's omnipresence (Lo, I am with you, etc.) the hope of his people in the work to which He sends them. So that Christ's commission spheres not only the logic but also the motive of missions. If, therefore, the divine purpose of the church be missionary, then the church must be such in fact or it must be out of harmony with the divine purpose. Every word of the commission, as we have seen, pulsates with the energy of a divine sovereignty; in it he opened up the divine purpose and issues of our Lord's death. Upon the omnipotence of Christ ("All authority is given unto me,") he places the "*therefore*" of his commission, and the duty of his church ("go ye therefore and make disciples").

Hence, because missions are the purpose of Christ, missions are the business of the church. Shall we set over against this magnificent aim of the Christ, the inadequacy of the church's means, which after all is the confessed exponent of the incompleteness of her consecration? Do we not know that what the church gives of her means and of her members for missions is no measure of her ability to give, but rather the confession of her unwillingness to give? He who could out of a lad's

lunch, of five biscuits and two herring, spread a banquet for more than five thousand in the wilderness, can and does multiply our offerings, but not because our offering is "five loaves and two little fishes," but because it is our all.

People speak glibly and smilingly of "giving the widow's mite" (it was "*two* mites"). They should remember, however, that Jesus honored the widow's gift not because it was a "*farthing*," but because it was "all the living she had." She gave as our Lord himself gave. So that few people who so promptly quote the widow's example ever complied with it. When they give "all their living," then they will have as little to say about it as did that widow. Until then they should be ashamed to shield their covetousness behind so glaring a misrepresentation, as that which they made of the act so warmly approved by the Master.

Our reason for going forth is Jesus' omnipotence, or hope in thus going is his omnipresence. Could we ask for more? Here then, in the Commission's mighty motives *for* missions may be found the *moral basis* of missions.

Remember, the secret of the church's power, in missions, is not of men or of money, but it is the enthroned Christ! The living, waiting, expecting Christ is his church's inspiration and power. Christ in his mediatorial throne is the power behind the church and hence behind the missionary, and His presence with us now, as co-worker with us, guarantees to us his coming as the King with whom we shall also reign. For "if we endure we shall also reign with Him."

Not one provision of that divine commission has ever been repealed, and it will not be until Christ comes in his glory.

In that marching order of an aggressive, missionary church, lie, enfolded, revivals, reformations, and revolutions, as do the miracles of life in the laws of nature and of God. That commission of Christ makes the life of each disciple an interpreter to the world of the meaning and purpose of the cross. Hence, in the meaning of the cross, and of the commission, only a *converted church* can be a missionary church. Propagating a dead orthodoxy, a lifeless creed, or ecclesiastical forms, is not the evangelization enforced by the commission and by the cross. That is the carryfng of the water and bread of life to the ends of earth.

The commission which embodied the active ministry of Christ while on earth, was illustrated again in the missionary life and ministry of Paul, "the Apostle of the Gentiles." In Paul's missionary work the Holy Spirit interpreted to the churches of all times the meaning and intent of Christ's commission; for Paul's life incarnated in itself the spirit of that message of Jesus to the ages.

If the need in missionary work to-day is not less money or fewer men—and we do need more of both—what shall be said of the need there is that the church of Christ should have a truer, broader, fuller conception of the moral basis—of the divine idea of missions? What is more needed

in our missionary efforts than that our churches should be guided by that faith that will lead us to plan our work first and foremost from the divine, rather than from the financial side of missions. This is not mysticism. Faith in God precedes our faith in men. The Holy Spirit is before the "Almighty dollar" in God's work.

This is not saying that the work of missions has not a money basis—it has; but before that it has a moral basis. Money must have a moral as well as a commercial value in a Christian's hand. We need to be careful that the evangelizing worth of a dollar is not determined, in our plans, by the commercial value of that dollar. All the gold on earth, multiplied by all the currency that is based upon it, could not convert the meanest bushman of South Africa, without the supplemental influence of the Holy Spirit.

If we expect God to work with us we must see to it that we, first of all, are working with Him.

When Constantine was laying out Constantinople, and some one rebuked him for the extravagance of his plans his reply was, "I am following Him who is leading me." So also when Napoleon was slashing at the map before him outlining his Austrian campaign and his uncle criticised his daring ambition, Napoleon, flinging open his window and pointing to the noonday sky, replied, "Sire, do you see that star?" "No," said the uncle. "Well," said Napoleon, "I do, and I shall follow it, for that is the star of my destiny." So, with our eyes upon the cross, let us obey our Lord's commission and by so doing demonstrate our right to call ourselves His disciples.

We must recognize this Mastership of Jesus, over us, before we can accept his commission in any such sense as it should be accepted. It was this acknowledged mastership of the Christ that made the Apostolic church invincible. This must inspire and nerve the modern church if it rises to the realization of the magnificent possibilities of the work of modern missions.

We have for a long time been troubled about *how* many of our churches *can give to missions.* Is that the question before us? No, no, the vital question is, how can they *hope to live* if they *do not give to missions?* not grudgingly, but as freely as they have received.

Our State Boards which are laboring so earnestly to bring weak churches up to a self-support must not stop at that, for this is only a means to an end. The church of Christ must be a self-propagating, as well as a self-supporting church. Christlieb was right when he said that missions demand of the church a three-fold conversion. (1.) The conversion of the *heart* in order to right affections. (2.) The conversion of the *head* in order to right conceptions. (3.) The conversion of the *purse* in order to make ample provisions. We all know that it is death to try to live on one's breath. This is the policy of a self-contained church or a selfish Christian.

The commission therefore places every disciple of Jesus under an obligation to evangelize, as solemn as if they held in their hand the pardon of a condemned prisoner and were commanded to bear it to him before his sentence is executed.

In the darkness of that hour, that precedes the day's dawn, a tourist stood upon Riffleburg, that rises far above the Valley of Zermat, waiting for the coming of the morning upon the Alps. At length above the thick night that filled the valley like an ocean of blackness, above the sentinel peaks that stood cloaked with shadow, and silent in their solitude, the coming day flung out the grey banners of her advance. Soon the peaks, putting off the garments of the night, began to assume the royal robes of day. And as the gates of the East opened, these peaks, catching upon their icey sides, as upon mirrors, the light of the breaking morning, began to be transfigured into towers of gorgeous splendor, as they rose among the clouds, which were changing from leaden heaps into piles of crimson and gold that grouped themselves about those mountain towers, as if they were the descending thrones of the four and twenty elders, while

"Jocund day stood tip-toe
On the misty mountain tops."

The descending light fell upon the gathered darkness of the valley as it rolled down, and along the floor of the valley shattered into light like the rising dust beneath the chariot's wheels. The morning had come and the night was gone.

So we stand here, this centennial morning, upon the glorious heights of this first century of modern missions! watching and waiting for that blessed hope, the appearing of our God and Savior Jesus Christ; and, from this centennial mountain top, we cry, watchman, what of the night? And the answer comes back to us in the thick darkness of heathen ignorance and superstition and in the chilly shadows of vice that hang its night around us. Again we cry, watchman, what of the night? And in the dawn that hangs its splendors about the cross and the future, we hear the answer, "the morning cometh." We wait, and again, with uplifted hope, we cry, watchman, what of the night? And we are thrilled as we hear the answer, "the day cometh." Yes, as once across the wave lashed Tiber the Christ came to his disciples, treading the surging billows, so, across the centuries He comes again. He who with his coming shall bring the blessed day promised by the prophets—the day for which his redeemed church has been toiling, praying, waiting, and hoping.

Even so, come Lord Jesus, come quickly. Amen.

At 3 P.M., Sunday, there was a mass meeting addressed by Rev. R. H. Harris, D.D., of Columbus, Ga., on

Are the Heathen "Lost Without the Gospel?"

TEXT: "*He that hath the Son, hath life; but he that hath not the Son of God, hath not life.*"—I. Jno. 5:12.

If words have any meaning, the question would seem to be answered, as soon as asked. Indeed, it is strange that, with the open Bible before us, there should be any such question. But, that there is such a question, in the minds of many excellent people, cannot be denied. Perhaps *not* a very *great* many entertain a decided *conviction*, in the negative: but a comparatively large number of persons are honestly in *doubt*—and, with most of them, so far as effects their practical *conduct*, doubt is tantamount to conviction.

Of people whose views are not affirmative, there are two general classes: 1st. Those who in the goodness of their hearts, would fain hope that, in some mysterious way, unrevealed to us, the benighted multitudes of earth may be saved, notwithstanding their ignorance of the Bible plan of salvation; 2d. Those who, in their meanness and stinginess of heart, are glad to favor any doctrine that will excuse them from the conscious duty of contributing money to the Lord's work. Kind-heartedness, on the one hand, and covetousness on the other, are the totally dissimilar influences which produce precisely the same result upon moral characters, otherwise entirely unlike.

Some who are prejudiced in the negative, and others whose minds are merely doubtful, are unwilling to hear this question discussed, apparently lest their convictions may be disturbed or their doubts removed; while others, still, already know more upon this, or almost any other subject, than any one under heaven can tell them.—Prov. xxvi:12,16. So, among them, they either absent themselves, altogether, on occasions when this topic is to be discoursed upon, or else they attend with self-blinded eyes and stopped-up ears, determined not to be moved.

But the spectre "will not down at bidding" and a *real issue* confronts us that must be met, in a spirit of honest inquiry after *the truth*. This done, we may confidently leave the result to God, regardless of indifference or opposition, in *any* quarter.

If the negative be true, and the heathen are not lost without the gospel, then, the greatest calamity that we could inflict upon them would be to send them the news of salvation in Christ. *We* are so unfortunate as to have heard of Jesus! and, while *some* of us will be *saved* in Him, *most* of us are destined to be *lost, because we have heard.* Now, in loving pity toward our benighted fellow-men, let us conceal this fatal news from them. And, to be consistent, let us *do more.* We love our children, and

we are deeply concerned about the generations yet unborn. Let us burn up all the Bibles, raze the church buildings to the ground or convert them into dance halls and theatres, extirpate the preachers, bind ourselves by inviolable oaths to eternal silence upon the most dangerous subject, and die with the fatal secret locked up in our bosoms—that *our little children* and the generations yet to come *may enjoy equal blessings with heathen murderers and cannibals, and all be saved!*

Any other course than this must be *illogical* and *cruel*, if the advocates of the negative doctrine are right in their position. *Almost as cruel as God* has been, in subjecting His pure and innocent Son to an ignominious life and a horrible death, to *insure* the fiery torments of an eternal hell, to most of the miserable wretches who are so supremely unfortunate as to hear of Him!

But private opinions upon this subject are entirely immaterial, unless sustained by reason based upon the Word of God. The real and great question is: What saith the Lord? The Bible should be our only guide. Its teachings must be accepted and its commandments obeyed, whether we understand God's motives and purposes, or not.

In this view, let us consider the last commandment of Christ: "Go ye, therefore, and teach all nations," Matt. xxviii:19; "Go ye into all the world and preach the gospel to every creature," Mark xvi:15. Why "therefore"? Jesus had said: "All power is given to me in heaven and in earth," Matt. xxviii:18—I have breathed my spirit into you—I have finished my work in my flesh, and I am going home—but I have committed the full accomplishment of that work to *you*, pledging my Divine power to sustain you—now, "therefore," *do* it. Why "go"? Because His work was for the benefit of the world—"God so loved the world," Jno. iii:16, and movement, outward, from the initial centre, was necessary, to "teach" "the world" of mankind "the way" of life that had been opened up for those who should walk in it. "Go, ye," *all ye*, who have my spirit and my pledged power, for ye are qualified, "and teach all nations"—not merely those which are contiguous to Judea, but "into all the world," as is more explicitly stated by Mark. "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth," Acts i:8. Mark also *individualizes* this teaching. The messengers of Jesus are not merely to plant the banner of the cross on every nation's shore and "proclaim the gospel of the kingdom," in every national capital in "all the world," but they are to carry their message to *each individual*—as expressed in the language, "every creature."

What is the "gospel?" Good news. The term is compounded of two Anglo-Saxon words—"god," good, and "spell," story or tidings. Hence, the Scripture expression, "glad tidings of great joy." What is the best news to a drowning man? That a rescuer is at hand. What is the gladdest tidings to the dying patient? Of a physician who can and will heal.

Of what, *is* the "good news," that the messengers of Jesus are to carry to "every creature"? Of salvation. Why do I say so? "The gospel of Christ is the power of God unto *salvation*," Rom. i:16.

This "good news" is of salvation to whom? To the lost. "The Son of Man is come to save that which was lost," Matt. xviii:11. "The Son of Man is come *to seek* and to save that which was lost," Luke xix:10. "To seek," means to hunt for. Effort is necessary, both on the part of Jesus, Himself, and on the part of His messengers. Those who "have His spirit" must "go" forth "into all the nations of the world," "seeking," in that spirit, for the individuals, whom God hath "predestinated to be conformed to the image of His Son," Rom. viii:29.

Who are lost? All men. "Death passed upon all men, for that all have sinned," Rom. v:12; "the wages of sin is death," Rom. vi:23; "we (Christians), were by nature the children of wrath, even as others," (the unregenerate, or heathens,) Eph. ii:3. The God of "foreknowledge and foreordination," the God of "predestination," has declared that all men, naturally, "are under the curse," Gal. iii:10—that "by the offense of one, judgment hath come upon all men, to condemnation," Rom. v:18—and that His people, saved from among the lost, are "elect, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," 1 Pet. i:2.

Now, who are the heathen? There are only three classes of animated creatures known to us: 1, Angels; 2, Men; 3, Beasts. Under the term, beasts, I include, for this occasion, all cretures, from the highest brute, to the lowest form of animal life. Are the heathen angels? None will assert it. Are they beasts? Blood analysis will settle the questian. The red corpuscles in human blood, every scientific physician knows, are different from those in the blood of any other animal. The blood disks in all animals of the canine family are similar, and so, with the felines, or members of the cat family, and so, also, with all other genera, of the lower orders; but none of these resemble corresponding disks in human blood—and the corpuscles are found to be precisely alike, in all the races of mankind. God "hath made of one blood, all nations of men, for to dwell on all the face of the earth," Acts xvii:26. Not that all are white men—or all black men—or all brown or red men—but that all are *men*—*homo*, human. "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds," 1 Cor. xv:39. Cannibalism was proved upon certain dead members of the Greeley expedition, by the presence, in their stomachs, of the striped tissue, which is peculiar to human muscle. The flesh and blood of the heathens are found to be of identically the same kind, as ours. *The heathen*, therefore, are *men*.

If men, the heathen are lost, in common with other men, "for there is no respect of persons, with God," Rom. ii:11, and, therefore, Christ "came to seek and to save *them*," since "there is no difference," Rom. iii:22.

The question now occurs, will *any* men be saved? In the light of Scripture, I answer, yes. Who? Let the Scriptures answer: "He that believeth and is baptized shall be saved," Mark xvi:16; "Whosoever shall call upon the name of the Lord, shall be saved," Rom. x:13—and every intelligent person knows that the word "Lord," whenever applied to the Deity, in the Scriptures, either means Christ, directly, or includes the idea of Christ, with God—; "For God gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," Jno. iii:16.

Another question now presents itself: Is there any means of salvation, outside of Christ, intimated in the Bible? The *Scriptures*, themselves, are *emphatic*, in the *negative:* "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved," Acts iv:12—the language is most positive, "*must*"; and "he that believeth not shall be damned," Mark xvi:16.

If there *were* any other means, the sacrifice of Jesus Christ was unnecessary: "For if righteousness come by the law (works), then Christ is dead in vain," Gal. ii:21. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast," Eph. ii:8,9. Salvation is of God, through the gift of grace, by faith in Christ, also His gift, and all this, men may "despise," to their own damnation. Rom. ii. 4–6. On the other hand, if any, heathens or others, can be saved by "honestly doing the best they know," *they* will "have whereof to boast," and will have a right to march up to heaven's gates, flying the banner of "good works" and *demand* admittance!

Then, consider what a reflection such a doctrine casts upon God's *business* capacity! I speak of Him, most reverently. He declares that He has exhausted heaven's treasury, plucked the priceless jewel from His own heart, and with "the Brightness of His own glory," purchased human salvation; and yet millions of men are saved by their own efforts to "do the best they can, with the lights before them," and *buy their salvation at a price infinitely cheaper than God has paid!* The Omniscient God has actually been *out-traded*, by some of His ignorant, finite creatures and has spent His All, for what might have been, by Him, and by others *is*, bought at an infinitely lower price! Such is the horrible absurdity into which such a doctrine leads.

"But," asks one, "do not the Scriptures declare that 'the heathen are a law unto themselves' and that 'they shall be beaten with few stripes' "? Let us see. "That servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes," Luke xii:47,48. There appears, here. to be "no difference," so far as the *fact* of punishment is concerned, Neither is saved from punishment. "For there is no respect of persons,

with God. For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law," * * * "in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel," Rom. ii:11,12,16. Here, again, it is manifest that "there is no difference." Those who have not the law "*perish*," whether the "stripes" be "many" or "few," and "the secrets of (all) men are judged (alike) by Jesus Christ, according to the gospel." The heathen, then, who are "without the gospel," are not justified by that fact. If, as in the suppositional case, parenthetically introduced by the apostle, "the Gentiles—or heathen—who have not the law, (should) do, by nature, the things contained in the law, they (would be) a law unto themselves, showing the work of the law written in their hearts" and being "accused or excused by one another," accordingly. Or, as more accurately interpreted: "Whenever the heathen do * * * they are a law unto themselves, * * * inasmuch as they show, etc." The idea being, according to one of our foremost scholars, that "the heathen, in every discrimination between right and wrong, show consciousness of moral law and are, therefore, justly condemned for not keeping the law they have."

But the hypothetical case alluded to is impossible, in view of *this* emphatic language, by the same inspired apostle who wrote the other words: "Because the carnal mind is enmity against God; for it is not subject to the law of God. neither indeed can be," Rom. viii:7. Where, in all history, is the record of a single man, who, "by nature *did* the things contained in the law?" *I defy the world to produce one example.* The purest heathen I ever heard of—Socrates—died a suicide—a deliberate self-murderer!

I think the passages quoted in this connection *do* teach the doctrine of "*degrees* of punishment," but there can be no question that they also emphasize the doctrine that all who cannot pass the test of judgment by the gospel of Christ will be certainly and impartially punished.

The former doctrine just alluded to, is *not* a doctrine of *grades.* I think the Scriptures indicate degrees of happiness in heaven, as well as degrees of misery, in hell, the difference in experience of the one or the other depending rather on *capacity* than position. A homely figure may illustrate this point. A row of vessels, of different sizes, are placed upon a shelf—one holding ten gallons, one five, one two and so on, down, through quarts, pints and gills, to one that can hold only a thimbleful. When filled, they are all *full*, the thimble vessel as full as the ten gallon vessel—every one as full as it can be and all standing on the same level—or grade—and yet the largest vessel contains many times more than the smallest. The difference is one of capacity, altogether. That old saint who has "spent and been spent," in the service of God—for the dear Lord's sake—has buried all her loved ones and now, widowed and alone, is dying in poverty, upon a pallet of straw—starved to death for the want

of both food add friendship, and yet who has been devoted and faithful in all things, will possess a larger capacity for happiness, in heaven, than many an orderly Christian who has been merely "correct in his walk" and has suffered little or none, for Jesus' sake. Just so, capacities will differ, in the nether world, and, thus, there may be a difference in the *number* of "stripes"; but there can be "no difference" in the *character* of the penalty, nor in the *period* of its duration—if the Scriptures are true.

The Bible teaches salvation by "repentance and faith." "In those days, came John the Baptist, preaching in the wilderness of Judea and saying, Repent, ye, for the kingdom of heaven is at hand," Matt. iii:1,2. "The time is fulfilled and the kingdom of God is at hand—repent, ye, and believe the gospel," Mark i:15. "Now, God commandeth all men, everywhere, to repent," Acts xvii:30. "Except ye repent, ye shall all perish," Luke xiii:3. "John did baptize in the wilderness, and preach baptism of repentance, for the remission of sins," Mark i:4. "Testifying, both to the Jews *and also to the Greeks*, repentance toward God and faith toward our Lord Jesus Christ," Acts xx:21. (Now, every well-informed person knows that the terms, "Gentiles," "Greeks," etc., as used by New Testament writers, in contradistinction to "the Jews," mean the *heathen*. For example, "The gospel of Christ is the power of God, unto salvation, to every one that believeth—to the Jew, first, and also, to the Greek," Rom. i:16.) Then, to continue: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," Acts ii:38. (And many different nationalities of former heathens had just before this, heard and heeded the same exhortation, from all the apostles.) "Repent, ye, therefore, and be converted, that your sins may be blotted out," Acts iii:19. "Thus it behooved that repentance and remission of sins should be preached in His name, *among all nations*, beginning at Jerusalem," Luke xxiv:47.

Now, it *cannot justly* be denied that the same "gospel of repentance and faith" was ordained to be proclaimed to all people alike—"beginning at Jerusalem," obviously because it was *necessary to commence, somewhere*, and God, in His absolute sovereignty, had seen fit to "elect" the Jews as the first recipients of His divine message of salvation.

Now, "the gospel of ignorance, as Dr. Gibson calls it, is thus combated and disposed of by the Scriptures. "For therein is the righteousness of God revealed, from faith to faith; as it is written. The just shall live by faith. For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them—for God hath showed it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse. Because that, when they knew God, they glorified

Him not * * * and changed the glory of the incorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things. Wherefore, God also gave them up to uncleanness and, even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," Rom. i:17–28. "For we have, before, *proved, both Jews and Gentiles*, that they are *all under sin.* * * * There is none that seeketh after God * * * There is no fear of God before their eyes. * * * Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and *all the world* may become *guilty* before God. Therefore, by the deeds of the law shall *no flesh* be justified in His sight. * * * The righteousness of God is by faith of Jesus Christ, unto all and upon *all that believe*—for there is *no difference*—for *all* have sinned and come short of the glory of God," Rom. iii:9–23. "For, with the heart, man believeth, unto righteousness, and with the mouth, confession is made unto salvation; * * * for there is no difference between the Jew and the Greek. * * * So, then, faith cometh by hearing and hearing by the Word of God," Rom. x:10–17. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins—and not for ours only, but also *for the sins of the whole world*," 1 Jno. ii:1,2. "Jesus answered, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. * * * That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. Marvel not, that I said unto thee, Ye must be born again," Jno. iii:3–7. "Whosoever believeth that Jesus is the Christ, is born of God," 1 Jno. v:1. "He that hath the Son, hath life; and he that hath *not* the Son of God, hath *not* life," 1 Jno. v:12. "Beeause He hath appointed a day, in the which; He will *judge* the *world*, in righteousness, *by that man* whom He hath ordained; whereof, He hath given assurance unto *all men*, in that He hath raised Him from the dead," Acts xvii:31.

How can any man stand before this tidal wave of Scripture, declaring with all the emphasis of Divine inspiration, the *essentiality to salvation, of repentance and faith in Christ*, and the *necessity of a "new birth,"* and still maintain that the heathen are saved by virtue of *ignorance?*

Some of us have been challenged to prove the affirmative of the proposition before us, by the Bible. I have given you the Scriptures, by which Paul declares that it *is* proved. Now no man can safely gainsay the teaching of God's Word. There is no dearth of proof-texts. The question, with me, has been and still is, How little, out of the abundance, to content myself with. I find no pleasure in contemplating the woeful condition of the benighted heathen; but I must accept the declarations of God, howsoever saddening to my soul.

And then, heartsick and sorrowful, in the midst of the gloom, I turn and scan the heavens, for a ray of light. Nor do I look in vain. "Arise!

shine! for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light and kings to the brightness of thy rising. Thy sons shall come from far and thy daughters shall be nursed at thy side," Isa. 60:1,3,4. Into the "gross darkness," *light* is streaming, from the glorious personality of the promised *Messiah.* A Savior who, although a Jew, felt the blood of Gentiles coursing through His veins and in His Moabite ancestress, Ruth, was literally akin to the heathen world.

In Him, an adequate redemption is provided and the mortgage of Satan may be lifted. An arrangement is perfected for our rescue "out of the snare of the devil, who are taken captive by him, at his will," 2 Tim. ii:26, and although all men in common with the Apostle Paul, are "carnal (and by nature) sold under sin," Rom. vii:14, we anticipate freedom, in the assurance of Him who spoke in the prophecy: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound," Isa. lxi:1.

But are *we* concerned in this matter, any farther than in our own emancipation? If it is true that "we are workers together with God," 2 Cor. vi:1, we are. *The heathen are lost.* There is no way "unto the Father, but by (Christ)," Jno. xiv:6. "Without faith (in Christ), it is impossible to please (God)," Heb. xi:6. "How shall they (the unregenerate of the world) call on Him, in whom they have not believed? and how shall they believe in Him, of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, except they be sent? * * * So, then, faith cometh by hearing and hearing by the Word of God," Rom. x:14-17. This is God's plan of redemption. If *we* have the Truth, it is our duty "to make known the mystery of the gospel," Eph. vi:19; for, "according to the commandment of the everlasting God (this mystery, Rom. xvi:25, must be) made known to *all nations*, for the *obedience of faith*," Rom. xvi:26. The parable of "The Good Samaritan," Luke x:27-37, shows us who is our neighbor and our duty to him. According to that, "I am debtor, both to the Greeks and to the Barbarians—both to the wise and to the unwise. So as much as in me is, I" (should be) "ready to preach the gospel to (those) that are in (heathen) Rome, also," Rom. i:14,15. If *I* cannot "*go*," I must "*send.*" This is the Spirit of Christ, and "if *any* man have *not* the Spirit of Christ *he is none of His*," Rom. viii:9. God says to His people, "Ye are not your own—for ye are bought with a price; therefore, glorify God, in your body and in your spirit, which are God's," 1 Cor. vi:19,20. "Whereunto, He called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ," 2 Thess. ii:14. The question of our *fidelity* is raised in this issue. "Ye are *my friends*, *if ye do* whatsoever I command you," Jno. xv:14. "If ye love me, keep my commandments," Jno. xiv:15. "If

a man love me, he *will* keep my words," Jno. xiv:23. What is His parting commandment? "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," Matt. xxviii:19. As this is the *test of our friendship*, so *it is the condition*, upon which is based the *assurance of His continual presence* with us: "And, lo! I am with you, alway, even unto the end of the world. Amen." Matt. xxviii:20. "Go, bring my sons from far, and my daughters from the ends of the earth. Let all the nations be gathered. * * * And they shall bring all your brethren, for an offering unto the Lord, *out of all nations*," Isa. xliii:6–9. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations," Matt. xxiv:14. "Thou art my Son * * * and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth, for thy possession," Ps. ii:7,8; "The kingdoms of this world (shall) become the kingdoms of our Lord and of His Christ," Rev. xi:15; "For, after that, in the wisdom of God, the world, by (its) wisdom, knew not God, it pleased God, by the foolishness of *preaching*, to *save* them that *believe*," 1 Cor. i:21. But "how shall (the heathen) hear without a preacher? and how shall they preach, except they be sent?" Rom. x:14,15.

We have been listening to mingled promises and warnings, but now the warnings deepen: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth* the will of my Father which is in heaven," Matt. vii:21. "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister," Matt. xii:50. "Verily, I say unto you, inasmuch as ye did it not (my will) unto one of the least (most obscure) of these (the needy), ye did it not unto me," Matt. xxv:45. "To him that knoweth to do good and doeth it not, to him, it is sin," James iv:17. "If the watchman see the sword come, and blow not the trumpet and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity—but his blood will be required at the watchman's hand. When I say unto the wicked, O wicked man, thou shalt surely die! *if thou dost not speak*, to warn the wicked from his way, that wicked man shall die in his iniquity—but *his blood will I require at thine hand*," Ezek. xxxiii:6,8.

The heathen, like all other men, *by nature*, *are lost*—according to the Scriptures. *The gospel offers the only means of salvation provided for any man*—according to the Scriptures. *We* have received "the unspeakable gift," 2 Cor. ix:15, and we can *refuse* to offer its provisions to our benighted neighbor, only at our own *peril*—according to the Scriptures. What should we do? "This gospel of the kingdom *shall* be preached in all the world." If *we will not* carry it, or send it, *we shall be removed out of the way* and others will accept the mission. The avalanche is coming and if we oppose it, *or merely stand still*, in the way, *we shall be swept from the face of the earth!* The Lord "*will* work and *who* shall *hinder* it?" Isa. xliii:13.

But the doctrine has been promulgated, that "the commission expired with the last one of the eleven disciples who witnessed the Lord's ascension!" That is *the last dodge* of impotent heterodoxy! If *that* be true, why did "the eleven" immediately elect Matthias to the vacancy left by Judas? and that, too, under the express command of Jesus that there "must one be ordained to be a witness with (them) of His resurrection," Acts i:22. With the same propriety, could it be claimed that the "Lord's Supper" was to be celebrated only by "the eleven"—"till He come," 1 Cor. xi:26. If that doctrine be true, why did Paul go out as a missionary to the heathen, twenty years later? Why, too, did Barnabas and Silas and others engage in similar undertakings? Above all, why did Jesus promise to be with those to whom the commission was given, "alway, even unto the end of the world?" Were "the eleven" to live in the world until the end of it? If so, *where* are they *now?* The expression, literally translated, reads, "through all the days," etc. Where are "the eleven," *in these days?* Are they still "going everywhere, preaching the Word" and perpetuating the Supper, "in remembrance of (Him)?" I denounce the heresy and I am gravely suspicious of its teachers.

In support of the *assumption* that the commission expired with "the eleven," it is urged that "signs were to follow" their preaching (Mark xvi:17,18), and as such "signs" do *not* follow the converts of present day missionaries, that, therefore, *they* are not Divinely authorized to undertake such work. As well might it be claimed that all those who have been "preaching the Word," from the day of Timothy down to the present time, have proceeded without the Divine warrant, because, forsooth, the miracles which attended the ministry of Jesus, whose call (Acts xiii:2), they profess to obey, do not accompany their ministry. Miracles were deemed necessary to attest the Divinity of Christ, Jno. iv:48, and miracles appear also to have been deemed necessary, for a time after the Savior's death, to prove to gainsayers that His Divine power was not extinguished in the sepulchre, Acts ii:43; vi:8. That is all. The Lord *thus* rebukes those who demand supernatural manifestations, where God does not see proper to give them, of His own accord: "An *evil* and adulterous generation seeketh after a sign and there shall no sign be given," Matt. xii:39. *The power of His presence* was promised to His ministers, "through all the days"—*not the proof of that power, in miracles.*

Some endeavor to drag the question of infant salvation into this issue; but it is no more involved herein than is the question of church discipline, or of Lord's Day observance. Sufficient reason for believing that infants *are* saved is to be found in the Scriptures—*the children of heathens, as well as others*—but we are discussing the question, as it affects persons of maturer years. And this is, doubtless, well understood by those cavilers who spring the other question, *solely to complicate* the case.

Now, *upon the real issue*, let us hear the testimony of Dr. Graves, whose residence of over thirty years among the heathen renders valuable his

evidence, upon the question under discussion. "What," he asks, "is the condition of the heathen? Where will you find the men 'who do the best they know how'? Heathen sages deny that there are any such men. The heathen admit that their sins far outweigh their morality. If men are saved on account of their morality, the whole gospel system is a mistake and we are saved by works, and not by grace. While God has 'included all under sin,' He has also provided a remedy for all. Yet its application is made dependent upon human agency. The Bible clearly teaches that the salvation of all men depends on their 'hearing' and 'believing' the gospel. How great the responsibility, resting upon us! What is the doom of the heathen? Lost! lost! without the gospel. What will be our doom, if we withhold it from them"?

Not that anything "can separate *us* from the love of God in Christ," Rom. viii:39. God's "elect" cannot be "plucked out of His hand." Jno. x:28,29. But the question is, *Are those who close their eyes against the plain teachings of the Bible, or who willfully disobey those teachings, when understood, of the elect, at all?* It is high time to cease *palavering.* We have heard quite enough about "our *good* brethren who do not agree with us upon the subject of missions." God's people may ignorantly fall short of duty, in many particulars, but "the true Israel of God" *will not persist in willful disobedience.*

In opposition to foreign missions, it has been falsely said that it costs ten dollars to convey ten cents to the heathen, and a great complaint has been made against "so much machinery," in our missionary enterprises. Our boards correspond to directorates in railroads, banks and other legitimate enterprises, our secretaries correspond to their secretaries, cashiers, etc., and no large business, of any kind, can be successfully conducted, without such officials. Our officials are Christian gentlemen. How dare any man charge them with dishonesty, or a misappropriation of funds. The expense of the "machinery" is *comparatively small* and the difference (in our favor) in value between domestic currency and foreign exchange is sometimes *sufficient to pay all expenses and still leave a premium to be added to the original contribution.* I noticed this difference in money values, particularly, on two different visits to Mexico, six or seven years apart. On one of those visits, I found that a United States dollar was worth one dollar twelve a half cents in Mexican money, of purer silver. At that time, you might have rolled your missionary dollar toward Mexico and *after paying all commissions*, it would have entered the country of the Montezumas, worth seven or eight or, possibly, nine cents *more than it was when it left your hand!* And to-day, as I am reliably informed, the premium is from thirty-five to thirty-nine per cent.! And a similar state of things is said to be true, with reference to some other foreign countries. "What hath God wrought," *to rebuke gainsayers and cavilers!*

Even if the false allegation referred to were true, it would furnish no

proof that the heathen are *not* lost, without the gospel, but would only show that their evangelization is more difficult, *to us*, than we have found it really to be. And, further, even if it should cost one-half the money contributed—or three-fourths, *or nine-tenths*—to make the remainder available, in sustaining missionaries and providing the heathen with the printed gospel, *it would be money well spent.* Statistics show that souls are thus saved—AND WHO CAN ESTIMATE THE VALUE OF A HUMAN SOUL?

Rev. John Newcomb, missionary for twelve years among the Telugus, gave some interesting facts concerning his field. During the past year, three thousand converts have been baptized. The Christians come, for the most part, from the lowest caste, who are dirty and down-trodden. But Christianity leads to cleanliness and honesty. Bro. Newcomb has been informed that so far during the great famine on the Cumbum field, not one of the eight thousand converts has gone back to heathenism. Out of the depth of their poverty they made a present of fifty rupees to Bro. Newcomb on his departure for America.

SECOND DAY.

Monday Morning, October 3.

At 9:30 o'clock devotional exercises were held, The singing was under the leadership of Capt. John H. Weller, who selected the old hymns and sang them with spirit. Prayer was made by Brethren J. S. Coleman, J. Wm. Jones, John R. Sampey, W. H. Williams and Robert Ryland.

Rev. W. H. Williams, D.D., of the *Central Baptist*, being called out by Dr. Ryland, made a speech of encouragement. He reminded us that modern missions in England began in a cobbler's shop, and in America beside a hay-stack. We ought to draw encouragement from the promises of God and from the privilege of prayer.

Dr. Tichenor, Secretary of the Home Board, spoke on

THE NEEDS OF THE HOME MISSION BOARD.

At the last session of the Southern Baptist Convention, the State Board of Louisiana memorialized it with reference to the great destitution in that State. The facts contained in that memorial were not overstated, the picture was not overdrawn and the conclusion reached was that in the State of Louisiana, with only about one million of people, two hundred and fifty thousand of its inhabitants were living and dying without the gospel. The request they made of the Convention was that the Home Mission Board should, if possible, appropriate to the State of Louisiana, during the coming year, not less than Ten Thousand Dollars. This would have been a small sum compared to its needs. Ten Thousand Dollars to supply the spiritual destitution of two hundred and fifty thousand souls—Ten Dollars for each two hundred and fifty—One Dollar for each twenty-five—four cents apiece to meet their spiritual necessities. Surely, the most economical among our brethren would not deem this an extravagant supply.

No opportunity was given in the Convention to compare the needs of Louisiana with those of any other part of our territory. Had there been, it would have been easy to show that Louisiana was not the most destitute of the fields of the Home Mission Board. There is a large

scope of country equally as needy, and some parts of it whose spiritual necessities far exceed those of that State. I do not hesitate to say that the destitution of Arkansas, though not confined to one particular part of the State as it is in Louisiana, but scattered throughout its entire domain, is fully equal to that of Louisiana.

Then the German population in Missouri, located along the valley of the great Missouri river, stretching from St. Louis to Kansas City, nearly eight hundred thousand in number, among whom no Baptist organization is at work except the Home Mission Board of the Southern Baptist Convention, presents to us a destitution far greater than that of Louisiana. In the equitable distribution of the funds committed to it by the churches, the Home Mission Board has been able to furnish to this field only about $4,000 per annum. $4,000 for eight hundred thousand people—$4.00 for every eight hundred—four cents for every eight—one-half a cent a piece is all the Board has been able to give to relieve the spiritual wants of these people.

Then look at the Indian Territory, at Oklahoma, at the Pan Handle of Texas, at the territory bordering on the Rio Grande, and you have a field of destitution a thousand miles long and five hundred miles wide, whose spiritual needs are surely equal if not greater than those of Louisiana.

Florida, from Jacksonville to Pensacola, and from St. Augustine to Key West, is almost one unbroken field for missionary effort.

Cuba, with an area equal to the State of Alabama, and with a population fully as great, is occupied by us only in and near its great capital city, Havana. The whole island is open to us, and several of its principal cities are crying to us for help. Cein Fuegos, Santa Clara, Cardenas, Puerto Principe and other points have appealed to us to come over and help them. The meager resources of the Board have scarcely enabled it to sustain the mission work already organized in that island. We are spending about $6,000 per annum to sustain the missionaries among the millions that look to us for help. That was a remarkable providence which seems to have thrown the entire work of spreading the gospel in this island upon the Southern Baptist Convention. Missions had been planted in Havana, and possibly at other points, by other denominations. The Episcopalians have tried to evangelize Cuba, but their efforts have proved unsuccessful, and they have abandoned the field. The Presbyterians followed their example with a like result. The Methodists have accomplished nothing. After the planting and the successful beginning of our Baptiit missions, the other denominations were encouraged to renew their efforts, but so far the results have not been encouraging. God seems to have commited to our Baptist people the evangelization of this island. The marvelous providences by which He has opened to us these doors of usefulness, and furnished us men from among the native population to carry forward this great work, must strike every mind as

the most remarkable indication of His will that we, to say the least of it, shall lead all others in the overthrow of that ecclesiastical despotism which for centuries has held in its chains of galling bondage the souls and bodies of men and women living upon that beautiful island.

That other remarkable providence by which God centuries ago brought into the midst of this fair land of ours and associated with our people, the African race in the development of our material interest, and made many of them domestics at our firesides—that bound these two races together in bounds of mutual sympathy so strong that it required the overthrow of revolution, and the thunderbolts of war to tear them asunder, points out our duty to them so clearly that even the blind must see it. The history of the world presents no picture of two unequal races dwelling together as master and slave in such relations of kindliness and strong attachment, the one to the other. To those of us who were reared in those times when the institution of slavery existed, there's many a picture evoked by memory from our childhood days, bright and gorgeous in its hues, and yet the dark faces of this alien race are found in every scene.

They watched over our cradle slumbers, they taught us the first steps of childhood, they hushed our wayward cries, and with their own peculiar melodies they sung us to our rosy rest on their dusky bosoms. They watched with delighted eyes our growing manhood, they rejoiced at our marriage festivities. They sat during the long dreary night at the bedside of our stricken ones, unwearied in their watching, they robed the precious clay for its long, dreamless sleep, and with hearts touched with the tenderest emotions and deepest sorrow they followed it to the spot where it rests until the resurrection morn. When the bloody strife came, and our homes were stripped to furnish solders for the tented field, the mistress who with the children were left to conduct the affairs of the great plantation, found safety and plenty as the result of the industry of slaves and the black man's fidelity to his owner.

Much had been done for him physically, intellectually, morally and spiritually during the days of his bondage. He had been elevated from a savage of the lowest type up to the dignity of a man. His physical proportions had expanded under the generous treatment of his owner, and his intelligence and morality had increased by contact with a higher race. He had been welcomed to the same sanctuary, to the same religious services, to the same baptism and the same communion table which conveyed their holy lessons to the master as well as the slave.

But since he has become a freeman and is invested with all the rights and privileges of an American citizen, since after the days of his tutelage at our fireside, he goes out into the larger field of duty to prepare himself for the higher walks and greater responsibitities of life, new opportunities of helpfulness to him open themselves to us.

With reference to this race we may truly say that its history is but

begun. That providence which brought so many thousands of them to our shores, and which under the civilizing influence of their owners have developed them up to their present position of manhood, is but a prophecy of what God intends to do with them in the great scheme of the world's redemption. How He designs to employ them in the accomplishment of His great purpose, is one of the inscrutable mysteries which no human wisdom can discern. Whether they are to remain forever in this land living, side by side, with the white people that inhabit it, or whether at some future day they are to be transplanted to the land of their forefathers, it is not in our power to determine. Whether the seven millions of them shall send out missionaries and teachers who shall instruct the dark tribes of Africa and win them to the Master, or whether this whole host shall under his guiding hand cross the ocean to conquer Africa for our King, we cannot foresee. But we are sure He will make these people of such strange history no unimportant factor in the liberation of the world from its bondage of sin. Since their freedom, such have been our own necessities, and such the calls of our own people for spiritual aid, that we have been able to do but little for them. But the time has come when we must address ourselves with greater earnestness and diligence to the task that lies before us. These seven millions of people ought not, and if we do our duty to them will not, be left to their own unaided efforts to make higher attainments, and to be fitted for the mission that God has in store for them. We must stretch forth to them a helping hand, and by the multiplied means which God has placed in our power improve alike their physical, mental, moral and spiritual condition.

There is another wide field which may justly claim our attention. Draw a line from the northwestern corner of Alabama southeast to Columbus, Ga., then northeast to Washington City, then northwest to Wheeling, then southwest to the point of beginning, and this line will enclose an area of country notable for the variety and vastness of resources. It would include the great body of the Appalachian coal field. Throughout it would extend from one end to the other the great fields of iron ore of the continent. Along its center runs from Pennsylvania to Alabama that great lime-stone valley known in its northern part as the Valley of Virginia. This area contains every metal and mineral known to human science. It holds a sufficient supply of hard woods for the western hemisphere. Its water power is capable of turning ten times the machinery of the world. On its northwestern side lie the great grain fields of Ohio, Indiana, Illinois, and the blue grass region of Kentucky and Tennessee. South and east of it is the great cotton belt of the continent. Its seaports are Baltimore, Norfolk, Wilmington, Charleston and Savannah. An area comprising such vast and varied resources is found nowhere else. It is the gem which the hand of Omnipotence has laid upon the bosom of the continent.

This vast region is filled with our Baptist people—their churches are found in almost every valley—perhaps two hundred and fifty thousand of our denomination live within it. But in many parts of it their churches are small, inactive, undeveloped, with little opportunity for intellectual culture—their membership having no high ideals of Christian life, and no teachers fitted to stimulate them to Christian duty. More than three-fourths of all the professing Christians within these limits belong to our denomination.

A change is coming over the face of this country. Capital is being attracted by its magnificent promises. Railroads are penetrating it in every direction. Many of its towns and cities are already growing rapidly. New centers of manufacturing and commercial interest will be established, and the day is not distant when there will be such development of its wealth as will astonish the world. To retain the hold we have upon this population requires *immediate* and active exertion upon our part. The influences that are giving new life to this vast country, bring along with them opinions and religious thoughts that antagonize our own, and unless our Baptist churches are so strenghtened by higher intellectual and spiritual development as to meet these influences, they must go down before them, and this richest part of our heritage be lost to us as a denomination, *possibly forever.*

What they need, in many places, is better houses of worship, better schools for the training of their children, preachers of broader views, men of wider outlook and better understanding of the needs of their people. Hundreds of thousands of dollars spent among its population will in days to come yield ample renumeration even for so large an expenditure. This mine abounding in jewels and precious gems we will surely lose if we much longer continue our neglect of its riches and its future value to our country.

Some of our brethren who dwell in realms etherial, and who hardly ever descend from their lofty heights so as to come in contact with things that are of the earth earthy, have kindly criticized our Board for such frequent references to our material developments and the coming prosperity of our country. They have never seemed to learn that material development is the basis of their civilization. Even our churches, the most spiritual and active of all we have, grow up amidst these industries that fashion these materials for the uses of man.

Just as the lily rooting itself in mud and slime develops the life which it enfolds into leaves of emerald beauty, and flowers more glorious than the vestments of Solomon, so our churches planted in the midst of the most active development of material interests, bloom with the beauty and are laden with the fruitage that we find nowhere else. We need no better illustration of this than can be found in your own State of Kentucky. All the active churches that support the great enterprise of the denomination, are to be found in your lovely bluegrass country, and in

other parts of your State of equal fertility, while the churches of your mountain region, where no such development is found, remain for the most part in ignorance and inactivity far below the demands of Christian duty.

But what the Home Mission Board needs for its work to-day is but a fragment of what it will need in the years that are so rapidly coming upon us. The history of this country of ours teems with marvelous facts, and none among them are more striking than the rapid increase of our population, and the more rapid increase of our wealth.

Little more than two centuries have passed since the first European colony established itself upon the shores of the Atlantic. In that time this country has not only equaled in the riches of its development the power and glory of our mother country, but has exceeded in riches and power the Roman Empire, the mightiest that ever existed upon this foot-stool of God. American enterprise in these two hundred and fifty years has, in the grandeur of its developments, eclipsed all that Rome did in the seven hundred and fifty years of her dominance over the nations.

The present census shows that the population of the United States is little short of sixty-five millions. Within the last decade fifteen millions have been added to the number of its inhabitants. Statisticians tell us that during the next decade the average increase will not be less than two millions per annum, or twenty millions during ten years. The year 1900 will find the soil of America sustaining not less than eighty-five millions souls.

Our increase of wealth has been even more marvelous than our increase of population. In 1880, the wealth of the United States had become equal to that of Great Britain, about $44,000,000,000, measuring the value of the property owned by each of these two countries. The census of 1890 shows that during the last decade the increase of the wealth of the United States has been $20,000,000,000, more than forty per cent. upon the amount which had been accumulated from the settlement of the country to the year 1880.

A nation with such illimitable resources, and such augmentation of its powers, both in numbers and its industrial resources, becomes the most striking figure among the peoples of the globe. Its influence upon the destiny of the world is simply incalculable.

If the present ratio of the increase of the population shall continue, in thirty years, from 1890, there will be found within our territory one hundred and twenty-five millions of people. These people are to be cared for—their religious wants must be supplied. The twenty millions coming within the next decade will demand the multiplication of our churches, the increase of the number of our houses of worship and the enlargement of the facilities that look to the supply of our spiritual needs. The one hundred and twenty-five millions that in less than the

life time of a single generation will come to crowd our shores, will require for their spiritual enlightenment and religious training, an increased activity and a liberality such as our people have never known. With this increase of population comes the greater increase of those appliances which multiply the products of human labor, and augment the wealth of our land.

Let us dwell for a moment upon these striking facts. It is evident to any one who thinks, that the average worker of to-day is capable of accomplishing far more than the average worker of thirty years ago. Such have been the marvelous inventions of the age, and so rapidly have labor-saving machines been multiplied, that it is short of the truth to say that the worker of to-day can do twice as much work as the same man could have accomplished thirty years ago. If the same ratio of increase of these appliances shall continue for the next thirty years, what a startling fact stares us in the face.

With our population doubled so as to equal one hundred and twenty-five millions, and our machinery so increased as to double the product of human industry, we will have a nation capable of producing four times the present product of our country. The amount of surplus thousands created, over and above the wants of our people, must produce the grandest commerce the world ever saw. Discarding all that we now send abroad, if the consumption per capita of our people should remain the same, we will then have a surplus arising from the industries of the land equal to twice our present production. If the consumption per capita should be increased fifty per cent., there will then remain an amount which must be sent abroad, or perish on our hands, equal to the whole of the present products of the industries of our country.

Imagine, if we can, how many and how great must be the leviathans of the type needed to transfer across the ocean to other lands so vast an amount. Compared with them, all the fleets that ever swept the seas from the day that Tyre from her island home sent her ships through Gibraltar into the wide Atlantic, down to the present hour, will be insignificant.

The question will arise in thoughtful minds, where will such a vast commerce find a market? Not in Western Europe, for their civilization and their products are alike our own. As two merchants, or two farmers, or two blacksmiths trade little with each other, so two nations of similar civilization create little commerce. It is among the nations whose products are unlike our own that this market must be found. Some of these products will go to supply the wants of the two hundred millions of Africa, some of them will go to the islands of the sea, some to Mexico, some to South America. But after all, the great bulk of our exports must find a market among the five hundred millions of people who trade down to the Pacific on the other side. Such will be the need of increasing in their land the consumption of the products of our own,

that their rivers must be opened, and their highways must be lengthened until access can be had to the habitation of the man who lives furthest from us on the face of this great globe. This commerce, bounded by no zone, and restrained by no obstacle, surmounting every natural difficulty and overriding every political restriction will encompass the globe.

This commerce will bear with it the moral impress of our people. It will be charged with the vices of our corrupt civilization, or it will be permeated by the influence of the gospel of Christ. According as it shall be, either the one or the other, will it prove either a savor of life unto life, or of death unto death to the nations. The outlook is overwhelming. Thirty years and these things shall be—thirty years, and the destiny of the world will be in the hands of the American people—thirty years, and our commerce will be the vehicle which conveys light, life and salvation to the nations or on the hands of those who absorbed in greed and gain, will prove the vampires of the world that satiating their desires with blood of our humanity. We stand appalled before such a picture—we tremble at the responsibility which these years will bring to our country and our children. We cover our faces to hide from us, if we may, the dreadful responsibility that falls upon us. Thirty years, and these things shall be. The men who are to be the actors in this last great drama of the world, are the children who now sleep in their cradles, and the boys that gather at our firesides. The moulding influences that for the next ten years shall go out from our churches, our Sunday-schools and our homes will decide the question whether this great giant of our country, whose shadow looms through the mist of coming years shall prove an angel of light, scattering peace and joy to the ends of the world as the harbinger of our coming King, or whether he shall prove a demon whose accursed thirst for gold shall bind the nations in bonds, such as never before fettered our humanity, and gorge himself with the blood of the slain and the spoils of the captives.

Such a view of the coming future appeals to every heart with unwonted power. Let our churches awake—let every child of God bestir himself to so mould the Christian character of our people that this last grand empire of the globe shall be the messenger that bears to the nations the tidings of redemption, and the herald that shall announce "the kingdom of heaven is at hand."

Dr. J. W. Warder, Secretary of Missions in Kentucky, spoke, saying that he hoped that the stirring address of Dr. Tichenor would increase our contributions.

W. Pope Yeaman, S. T. D. of Missouri, discussed

AMERICA AS A FACTOR IN MISSION WORK.

(An *ex tempore* address, reproduced by request of the Committee.)

MR. CHAIRMAN:

It has been a question with me how to compress the discussion of this vast field of thought within the limits authoritatively prescribed. But my distinguished friend, Dr. Tichenor, has relieved me of this perplexity by coming over on the ground surveyed and bounded to me, and working it with his silver-coated and gold-mounted plow. I shall, therefore, confine myself to such corners as could not be reached by his powerful traction engine.

America as a Factor in Mission Work! What are we to understand by America? Do we mean the Western half of the globe? If so, we may stand appalled by the immensity of the field. A vast bi-continent territory; a multitudinous population of diversity of tongues and uncongenial social institutions. So we mean the North American Continent? Then we may well cry: Who is sufficient for these things? We look to the Canadas, and behold! A mixed population with every shade of belief and unbelief. Do we turn our eyes to the Republic of Mexico? There we see crystalized ignorance and traditional religious corruption. Shall we journey to our own Alaska to encounter avarice, savagery, and brutish humanity? What a field these outlying wastes for sacrificing missionary enterprise. But are we to limit our observations to the States and Territories of this great North American Republic? This seem quite a limitation, yet how limitless the field! What opportunities; what obstacles! What prosperity; what hindrances! What fearful obligations, what indifference!

But shall we of these United States call ourselves America? Are we Americans more than the Canadians? Have not the descendants of the Aztecs and the surviving posterity of the Aboriginal Indian better title to the designation American than have we, the offspring of staid Puritans and chivalric cavalier? The United States—a social, political, and religious phenomenon. Our growth a surprise, our institutions a marvel, and our prowess the dread of older civilizations.

Contemporaneous with America's celebration of the four hundredth year of Columbus' discovery, is the honoring of the Centennial of Organized Modern Christian Missions. Are not these incidents and coincidents in the history of progress suggestive of the orderings of Divine Providence in things pertaining to the Kingdom of Christ? Can we intelligently contemplate the Gospel apart from the history of progress? The sublime pathos of the Gospel is its proposition to uplift humanity from its self-imposed degradation through human instrumentality. The

Gospel contemplates nothing short of the redemption and reclamation of the earth to the glory of God, and this through the agency of the Church of Christ.

The field of missionary operations is the world, God is the power, Christ the inspiration, and man the worker. This enterprise startled angels and transformed the hearts of men. God loves the world without regard to races or nationalities. In man's relation to law, and in the methods of redemption from its course, "there is no difference—there is neither Jew nor Greek," Barbarian or Sythian, bond or free. Nevertheless, if we trace the designs of God in the handwriting of Providence we find the Jew first, then the Gentile. So we find also the geographical distribution, first the East and then the West. Westward is the course of empire. Good Bishop Berkely prophecied further than he knew. The forces of progress are ever Westward. In a single century we see the movement of power from the East to the West of our empire Republic.

The settlement of the North American Continent by Christian people may be fairly interpreted a providential arrangement for the more sure and rapid enlightenment of the nations of the earth. The imperfect civilizations of the Old World had become so far corrupted and so far removed from the simplicity of the Gospel that a new people, new institutions, fresh inspirations—a "New World" was needed for the purpose of holding the truth, and giving it in its purity to the benighted regions of the "Old World."

It is a truth of man's nature that superiority must dominate inferiority. In the relations of human life the weak are dependent upon the strong. It is furthermore true that, for the superior races of man, political freedom is necessary to the largest civil progress and highest Christian attainment. There can be no true development of a race innately progressive where there is not freedom of thought and conscience—the mind must not be held in subordinate subjection to civil or ecclesiastical autocracy or monarchy. Religious liberty, guaranteed by civil institutions, is necessary to that freedom of conscience upon which depends Christian development. Religious freedom—a benediction from Baptists to America—makes it the world's greatest Christian land. American institutions educate the American heart to the largest humanity. Out of this, under the ministrations of the Holy Spirit, comes the largest spirit of Missions.

The blessings which Providence has so munificently bestowed upon America in making of it the land and home of the free; in lavishing upon her people phenomenal wealth, as the product of seemingly inexhaustible natural resources, and in defending her against foreign foes, give unto her wonderful opportunities and power for blessing mankind.

These blessings to a people come not without corresponding obligations and responsibilities. The measure of our obligation is the degree of our blessings from the hands of the God to whom we are responsible.

May we not begin to estimate the magnitude of America as a factor in Mission work. Here we are—forty-four free Republics held in Union by common consent of a free and enlightened citizenship. It is conceded by staticians of other civilizations that we are the most prosperous and the wealthiest people on earth. Here are unnumbered churches, Christian colleges, tens of thousands of ministers of the Gospel, and millions of Christian communicants. What does all this mean? Why this wonderful growth into greatness in so short a while? What are we here for? Let me ask you, fellow-Christians, is our mission no more than personal aggrandizement and national boasting? Why our fertile soils, our diversified product, our abounding mines of precious metals. Are these things ours, or are they God's? Are we fee simple owners, or tenants and stewards?

Does not the condition and history of American people bring us into peculiar relation to other peoples? Have we not God-committed messages for those less favored than we? That Frenchman's gift standing in New York harbor, symbolizing our own America as Liberty enlightening the world, is politically significant. But, may we not learn another lesson from that radiant statue, Beams there not a light upon far-off peoples from the thousands of movements decking our fair land in honor of and subservient to the Light of the World? Ah! friends and brethren, believe it! Believe it! America's relation to the peoples of the earth make of her the most important factor in the missionary work of the world!

WHAT, THEN, IS OUR DUTY?

First—Strengthen the things that remain: bring all our forces into harmony with the spirit and purpose of Christ's Kingdom. Is the religion of Jesus Christ merely a plan—a scheme for individual salvation for the individual's sake? If the Gospel purpose be limited, as we have heard here, and that limited purpose backed by Infinite energy, then we may be assured, do as we may, that purpose shall be accomplished. Is your missionary conviction and zeal only an evidence of your conversion? Well, I have nothing to do with divine decrees. I have not been admitted to the secret councils of the Trinity. One thing I believe—man is self-ruined. Yet another thing I believe—Christ Jesus came into the world to seek and to save the lost. I know He said, in touching words of prayer to the Father, "As Thou didst send me into the world, even so have I also sent them into the world." Here is the mission of the church to seek and to save the lost. Holding forth the word life is the high calling and solemn trust of the people of God. Ye are the light of the world, the salt of the earth. I cannot see the Church of Christ in any other light than that which is beaming from the Cross. Missions and Christianity are to my mind synonomous terms. Conversion in Christ is to bring you and me, my brother, into sympathy with

Christ's purpose and work to save the world. We ought not—we cannot live to ourselves. If life is shut in to individualism then it is a blunder, and living is a stupendous humbug. To free man from the narrowness of selfness, Christ died. He died that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again. Is the Church an institution in cold separateness from the world, or is it not rather an inspiration in sympathizing touch with lost humanity? The Church ought to uplift itself from institutionalism into the inspiring atmosphere of that love that outstretches bleeding hands to embrace a world. The time has come for the Church to understand and appreciate its place in the redemptive economy of the Gospel, and zealously conserve its spritual forces. If the Church be not the incarnation of the Spirit of Christ, then it is no more than a human organization. If it be the body of Christ then its mission is identical with His mission. It cannot afford to fritter away its strength in vain philosophies, or uncertain speculation, or hollow ceremonies. It must not debilitate itself by a mechanical use of forms—responsive and concert readings prescribed by and furnished at "headquarters." Such intrusions upon the simplicity of spiritual worship are ominous. Let us be careful to watch tendencies. They are more influential in Church as well as in State than open and violent revolutions. We need not so much dread "Higher Criticism" or "Advanced (?) Thought," or "Scienrific Methods," as the tendency to formalism and the craze for multitudinous organizations outside of the Church. What we need is a simple, robust faith that courts conflict with the powers of darkness and proposes assault upon the frowning ramparts of sin and Satan.

Brethren, the Word is the sword of the Spirit. Let us preach the Word—it is spirit and life. If our churches would be missionary in the truest and best sense they must hold fast the form of sacred words and earnestly contend for the faith delivered once for all to the Saints. The business of the Church is the conversion of the world. It has no business with any other business. But this mission implies and comprehends more than striving for numbers.

The truth of the matter is, the law of our life is found in social environment, and there is no way to fulfill the law but to lovingly serve our fellow mortals, and this is exactly what the Church is for. If any one of you were cast off alone upon a lonely island of the seas, you could worship God; you could adore Him; you could commune with him; but you could not serve Him. There would be no field. The relation we sustain to others is the ground and explanation of moral obligation. We cannot negatively answer the question: "Am I my brother's keeper?"

We must go a step further and learn the relation of the material to the spiritual—the temporal to the eternal. There seems too much of a disposition to draw a line of separation between the sacred and the secular. For the purposes of human speech it is sometimes convenient to

make a distinction when there is not a difference, but in point of truth there is no differenc between religion and business. We are taught: Whatsoever you do, whether you eat or drink, *do all things* in the name of Christ. They who tell us, with a knowing shrug of the shoulder, and a wise blink of the eye, that "business is business and religion is religion," have more of business than of religion. Our employments ought to be a factor of our religion.

Not until we shall have learned that God's reign is a universal unity, and that the same law operates through the diverse ramification of all things, can we know that life, with its capabilities and opportunities, is subservient to the honor of the maker and owner of all things. The world of matter is as much a part of God's domain as the world of spirit; and he has not divorced the one from the other. He lays tribute upon the carnal for the honor and triumph of the spiritual. Man's dominion over the works of God in the earth is to the end that man shall act as a servant in honoring the Creator in the use of material environment. Then, whether we dig or build, sow or reap, buy or sell, all must be done in the line of seeking first the Kingdom of God and his righteousness.

There is a mighty material agency which, in this connection, I must not fail to mention—I mean the printing press. Christianity was wise to lay holy hands on this almost marvelous invention. There is not so potent an engine in its factors of progress as the press. We live in the printing-reading age. Christian progress would be next to impossible without this wonderful auxiliary. Mission work would be a comparative failure were it not for printing. The time was when oratory educated thought and directed the movements of men. Now it is the press. This engine has come to stay. If it were well to banish it, it could not be done. If the Church fail to make most of the press it fails to do its utmost for the spread of divine truth. It is true that the press is to an extent used against Christianity, but this is only another reason why the Church of Christ should use all diligence in commanding this miracle of science and art in the interests of truth.

It is true, and must ever be true, that the preached Word is the prime instrumentality for enlisting the hearts of men in the service of Christ. But, for the enlargement of Christian intelligence, and the invigoration of the spirit of progress, the press is indispensable.

Second—Cultivate the waste land of your own field. How shall we do our duty to the regions beyond if we do not bring our own strength up to maximum possibilities? He who tills the soil has not much to sell to the exporter unless he utilizes every available resource. Are we giving our attention to home field. Foreign Missions are deservedly popular. But may not a misguided enthusiasm for Foreign Missions serve to defeat the end at which we aim by overlooking the duty of developing home resources? Let us not give less to the foreign field, but more to the home field.

Have we need of enthusiasm and enlarged interest in Home Missions? Have we destitution? Let us see? The population of our States and Territories is, in round numbers, sixty-five millions. We are a religious people, but are we a Christian people. There is much religion in the world. Mohammedans have it. Buddhists have it. Confucians have it. What we want is not nominal Christianity, but Christianity. What of our vast population? Have we more than seven million communicants in Evangelical Churches? Suppose we put the number at ten million, then we have less than one-sixth of our population who can be reckoned Christian. What of the five-sixths and more? Suppose we narrow the estimate down to our own denominational standard of truth. Have we all told more than three million communicants in this country of Christian name? This puts nineteen-twentieths of our population in the dark. With legitimate limitations, we may say that this is a heathen land. If we extend the term America over Mexico and Cuba the darkness intensifies.

But what further of our population? Here we have a large element of foreign birth and children of foreign-born parents. Almost every language on earth is spoken in the United States. Every phase of social life, every aspect of crime and every shade of belief and unbelief is represented by this population. Speaking from the promptings of the American spirit, and at the suggestion of American institutions, these people are Americans. But how shall eight million Germans, who are, because of their devotion to the Fatherland, more German than American? How shall we mold into homogenity our heterogeneous mass of Germans, Irish, French, Norwegian, Portuguese, Italian, Negro, and Indian, and what not, if it be not by the unifying power of the Gospel. Shall not we expect and hope for the answer to our Savior's prayer that there "may be one." What a work? How grand the proposition! How difficult the undertaking! But is not the grandeur measured by the difficulty? Is it not a fact that, notwithstanding our national prosperity and glory, and our more than a century of age, that we are yet, as a people, in the formative stage of our being? What shall be our crystalized character? Are we not to have a distinguishing characteristic? Shall it be wealth, or power, or prowess, or learning, or sumptuous luxury and effeminateness? Or shall it be Godliness? It is righteousness that exalteth a nation. This is not namby-pambyism; this is not sickly sentimentalism; this is not goody-goodism; it is philosophy—it is common sense. If the Lord be God, then His will must be the only true philosophy of life. Say not that the Word of God has nothing to do with social conditions, nor social conditions with the Word of God. God's will is a law from Heaven for life on earth.

The conversion and Christian development of our foreign population will become the mightiest force for the Christianization of the nations represented there. Excellent Foreign Mission work will be to convert

our own foreigners. In proportion to the increase of America's foreign population, will be the influence of America upon the conditions of life in other lands. What shall that influence be? It remains for American Christians to answer the question. The progress of Christianity in this country clearly indicates that Baptists are a leading factor in morally revolutionizing the world. You see your calling, brethren.

In the work of home evangelization we are to intelligently recognize the suggestions of social conditions and govern ourselves by the irrevocable laws of God as written in the nature of things. The history of the Indian for ages proves that his place and mission in the world is not that of the Anglo-Saxon. Shall we ask of God: Why? Nay, verily! This is none of our business. Yet, the Indian has mind—he has a soul; and the best Indian is not the dead Indian. I shall not endeavor to paint a picture of the white man's cruelty to the red man. The colors would be so dark that there could be no light upon the shadings. This much we all know, that as Christians we are debtors to all men, and the Indian is man, and in him can be developed many qualities of moral good. Who so indebted to the Indian as the white man? Shall we continue to drive the Indian from the earth? No! No! Rather let us help him to inherit the earth, and all the blessings of the eternal life. Let us, with the Word of Life wipe the Indian's blood from our skirts and offer unto him newness of life. He is God's mind-creature.

We have among us seven million Negroes. What of this fact? It is a dark fact; can we throw light upon it? Here they are invested with civil rights—a political anomaly. Unfortunately they are here to stay with a race superior in numbers and natural gifts. The superior race must always dominate the inferior. This can't be helped! If there are any "fixed laws" this is one of them. We all know it, whether we admit it or not. Yet there is no "race problem" for statesmen or religionists to solve. The negro is a citizen. It is his duty to be a good citizen. It is the duty of the white man to help him become just as good a citizen as it is possible for him to be. The negro is instinctively religious—his religion is impulsive and physically demonstrative. He needs the Christian religion to enlighten him as to the significance of life and its relations and duties. To help him to be a good citizen and an informed Christian it is the duty of the white man—this and nothing more, certainly nothing less. We owe him nothing that we do not owe others. He is not the "nation's ward," he is by law a part of the nation—if we have any nation. All we have to do with the supposed "problem" is to let it alone, and see that the negro is taught to behave himself rightly, and make him do so when necessary, just as we white folks.

There is no occasion for any political or sectional prejudices about the negro All restrictions by secular or religious assemblies about "Southern Outrages" are but the expressions of sectional dislike under the guise of Christian humanity. Southern society has the right to

protect defenseless purity by such means as the circumstances of the case seem to demand. And this right is as sacred in Alabama as it is in Nebraska or Indiana. Lynch law is, as a rule, wrong. Judge Lynch's court should be of rare resort, and it is. Society creates all courts, and society must be the judge of jurisdiction in special cases where just popular indignation demands summary and exemplary retribution to unendurable social outrages. Any noble people will protect their wives and daughters against white or black demons. Let us seek to give all classes and races that Christian education and Christian thought and Christian spirit that shall leave Judge Lynch without an occupation and retire him from his rugged bench. The Southern white Christian is giving the negro the gospel, only give it more freely and lovingly. This we must do. We must do it sincerely, prayerfully and thoughtfully, and leave all questions of social conditions to settle themselves in harmony with the laws of nature physiologically written. The negro, like any other citizen, must fight the battle of life according to the suggestions and requirements of environment. If he can bring himself to the front, let him come, but don't try to tear down nature's walls to get him there.

We have great occasion to thank God for the generous efforts made by Baptists and others for the Christian education of the negro and the negro ministry. Let the work go on! Let it go forward mightily, but away with that maudlin sentiment that prates of social equality. No intelligent white man or woman wants or believes in it. Those who preach it don't nor won't practice it. The informed negro don't demand it or expect it. There is no harm in the color line so that it be drawn at its right place and proper time. It will be drawn. No sentiment, no statute can prevent it.

Where shall we expend our energies in Home Mission work? Everywhere. But especially in our cities. I am a countryman. The plow and the harrow, the mower and the rake make my bread, but I try to give some attention to the nature and demands of mission fields. I am not indifferent to the wants of our rural districts. My tastes and my sympathies are with the ruralist. But I realize the fact that must recognize, that, the progress of our country has greatly changed the fields and methods of missionary work. There are destitute fields in the rural districts, but the number and extent of such fields are small compared with even the recent part. Our country churches have greatly multiplied and increased in efficiency. Yet there are some localities in each of the States where the people are without church privileges and where the living ministry is much needed to win souls to Christ, and minister comfort and consolation and growth to the scattered and neglected saints. But it is not as once it was, when our fathers preached in private residences, log school houses and barns beneath the shading boughs of forest monarchs. The missionary is no longer the "lone horseman" with saddle pockets, carrying the Word of God in one side and a twist of "legal

tender" in the other, with perhaps a change of linen. Now the iron horse and the palace car carry the missionary within convenient distance of almost every settlement. The white country church with its adjacent village of the dead is now the beauty of our wide extended land. The remaining uncultivated fields are receiving a fair ratio of attention at the hands of our boards.

The centers of population—towns and cities are of increasing interest to the sociologist, the publicist and the enterprising Christian. The tendency of our population is to these centers. They are now the seats of enterprise, the depositories of wealth, the homes of fashion, and the hotbeds of iniquity. Bless God, they are also the abodes of much of the force and beauty and enterprise of Christianity. The magnificence of some of our metropolitan churches is beautifully exemplary. It remains true, however, that our church sittings in cities is not equal to what ought to be the church-going habit. Why is this so? It is simply because the extent of religion does not demand more extensive church facilities. The demand ought to be increased. This can be done only by missionary effort.

The influence of centers of population upon the thought, sentiment, tastes, and customs of the rural districts is so great that it demands the careful thought on the part of all Christian workers. The increased methods of rapid transit, the quick communication of news, and the general circulation of the metropolitan daily newspaper are bringing the country more and more under the domination of the town. Our swains and lasses catch the contagion of city dudes and belles, and learn to attitudinize and pose by looking at advertisement wood cuts and fashion plates. This in itself may be innocent and harmless, but it proves and illustrates the potency of city influence. Why we country folk, we horny-handed sons of toil, boast of our political mastery, and then when the primaries are all over we sulk because we find ourselves the dupes and tools of hoodlums and fixers.

Now it is true that much that is good every way goes forth from the city to impress and improve the country—yet there goes with it all much devilment. The prize fight, the horse race, the lottery, the gambling spirit, the halls of dancing, and the houses of sinful pleasure. We need strong men in our cities, men of humane hearts and divine inspiration, to dam up the dark streams of damnation.

It's a pity, and more is the pity that it's a pity, that many, very many of the best and most hopeful of our young men of the country are yearly flocking to our cities, caused by the hope of fortune and desire for clean, easy living. City Christians should use all diligence to protect, promote, and save the sons of the soil.

When we view the state of religion in our own America, in the ratio of its converts to the whole population, the nature and progress of our social institutions, the relation that our country, as the home of a world-

conquering civilization, sustains to other countries, we are, or ought to be, at once convinced that American Home Missions is the key-stone in the arch of the world's evangelization.

Third—All that I have endeavored to set forth in this hasty and cursory discussion serves to emphacize and magnify the importance of America as a factor in Foreign Mission work. When we send the Gospel in the dark places at home we are paving the way to send it more into "darkest Africa," superstitious China, oppressed India, ignorant Italy, cursed Cuba, and degraded Mexico. Yet, shall we wait for our fullest fruition to home work before we hearken the cry, "Come over and help us." Nay, we have not done so, nor should we. Shall one wait until his own enterprises have filled the measure of his expectations before he feeds the hungry poor? Never! That were sinful.

America's Christians have a sublime mission with sublimer prospects. It is now our privilege and opportunity to fling back glorious light into the benighted East, whence came the light that enlightened us. Our civil institutions, our popular government, our zealous care of individual rights, under the fostering care and guidance of Divine truth, are the thorns in the crowns of emperors, the dynamite beneath the thrones of tyrants, and the hope of the oppressed and the downtrodden of less favored lands.

Fair America! Proud America!! Free America!!! May Christian truth and the spirit of the Christ—the simplicity of the Gospel, and practical Godliness be the palladium of the blood-bought and God-given liberty, the inspiration to thy life, the assurance of thy perpetuity, and thy benedictions to far-off peoples.

Prof. H. H. Harris emphasized the thought that the race problem would solve itself if let alone.

Rev. W. C. Grace, of Tennessee, said that in the mountain region of the Southern Baptist Convention there are more Baptists to the square mile than in any other section.

Dr. Ellis called attention to the fact that Christianity is not dependent upon the favor of governments, because it spread more rapidly than at any other time under the tyranny of Rome during the first two centuries. Let us not count too much on social institutions. What is the actual influence of free America on Africa? She is damning it with rum. England with her opium and America with her rum join hands at the altar of mammon.

A word as to formalism. There are two conceptions of worship; one of expression, the other of impression. Gothic

piles, decorations, clouds of incense are designed to impress and overawe the worshiper. The whole conception of Baptist worship gathers about the pulpit and not the altar. Our people are known by their adherence to the Book, not by the cut of a coat.

Rev. J. M. Weaver explained his views of the aim and nature of missionary work.

Dr. Ryland dismissed the audience.

MONDAY AFTERNOON.

Rev. B. D. Gray, of Mississippi, spoke upon

METHODS IN MISSIONS.

What suits one field will not suit another. Paul tried different methods, according to his surroundings.

Method will be largely determined by the aim in view. With Protestants who believe in a general study of the Scriptures, the translation and circulation of the Bible is emphasized. The methods of the China Inland Mission, who believe in preaching the Gospel as a witness to the nations, must be different from those of a mission that aims at the founding and indoctrinating of churches.

Well, what ought to be the aim? I take it that Christ's Commission gives it clearly. It is broad enough in its scope and plain enough in its substance.

The mission of the twelve is set aside, on the ground that the later and more comprehensive excludes the early and more limited commission. Going without support is expressly abrogated by Christ. His disciples were to take money and means of defense. But even in the earlier commission it is said that the laborer is worthy of his hire. Paul maintains the doctrine of his right to a support from the churches, while for the sake of expediency he did not demand it. Men are now converting a matter of policy into a matter of principle.

What is the aim of missions? It is both itinerant and permanent. The Commission has in it nothing short of permanent, self-supporting, self-propagating churches. The missionary journeys of Paul show his solicitude to maintain and strengthen the churches which had been brought together through his labors.

What is the best method for attaining the grand aim before us? Our methods certainly ought to be pliable. There ought to be as much difference in methods abroad as at home, as much as between the methods of Walnut-street church and those of a country church in the mountains.

We are to evangelize the World. How? By preaching; but even this is a means and not an end. We must have more preachers on the field. A certain Moravian church has a missionary for every twenty-two members.

Along with preaching there must be education. In some cases education must go before missionary activity; in others it ought to follow. Of course there is danger of going to an extreme.

We need more money for this work. Twenty-five thousand Moravians give more than Southern Baptists to this cause.

[Dr. Gray reviewed briefly three pamphlets by former missionaries of our Board, and showed how in each pamphlet the principle for which it contended was violated.]

Dr. Broadus doesn't get discouraged about differences of opinion among Baptists. Where there are five Baptists there are usually five opinions.

We have romantic ideas as to missionaries, and set them on a high pedestal. But, after all, they are just men. They may be unfit for mission work, or may lose their health. In every great commercial enterprise there are failures, and so it must be in missionary operations.

MONDAY NIGHT.

Prayer was offered by W. H. Felix, D. D., of Lexington, Kentucky.

Dr. J. B. Hawthorne, of Atlanta, Ga., spoke on

THE BEGINNING OF MODERN MISSIONS.

Man is a commemorative being. He remembers; he cherishes the recollection of events in his history, and that of his family, and nation, and race, which were unusually significant, instructive, or pleasing.

When Joshua, Israel's great military leader, had completed his work of conquering the idolatrous tribes of Canaan, and of putting the Lord's people into possession of that land of promise, knowing that he must soon die, he summoned the Israelites before him and delivered to them his valedictory message. He reviewed their history, and showed how God had guided and blessed them and fulfilled the promise he had made centuries before to their fathers. He warned them of the sin and peril of idolatry, and exhorted them to continue in the worship of the Lord God, who had delivered them from bondage and brought them into that land of plenty and beauty.

With one voice they responded, declaring that they would serve the Lord, and Him only. Then Joshua took a great stone and set it up un-

der an oak, which stood near the sanctuary, and said, "Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us; it shall, therefore, be a witness unto you lest ye deny your God." That was a memorial stone. It was set there to remind them of a great event in their history—the recording of a solemn pledge to cleave to the true and living God.

Years before that. when they crossed the Jordan, they erected at the place of their crossing a heap of stones to commemorate the great miracle of the dividing of the waters.

Memorial pillars, memorial altars, memorial temples, memorial feasts, and memorial days, make a very conspicuous feature of the history of the human race.

How sublime and sacred are some of these institutions! The Sabbath day pointed back to the completion of God's creative work, the Lord's Supper to the atoning death of the world's Redeemer, and Baptism to His burial and triumphant resurrection.

In the institution of these imperishable ordinances, the Lord God signifies his approval of that universal instinct among men, to commemorate great deeds, great events, and great epochs.

The utility of memorial observances and institutions in generating, strengthening, and preserving virtuous and noble sentiments and aspirations, cannot be doubted.

At the capitol of our Republic stands the tallest monument ever reared by human hands to human greatness. *Cui bono?* It stands there to remind us of those illustrious deeds and virtues which made our Washington "First in war, first in peace, and first in the hearts of his countrymen." It stands there overlooking every other monument, to tell us that there is one name in American history above every other name, one example of unselfish devotion to country above every other example, one star in our nation's galaxy which shines with a purer, serener, and steadier radiance than any other star. Let us commiserate the stupidity which fails to recognize and appreciate the wisdom of our people in rearing that monument.

On the 4th day of July, 1776, the old Liberty Bell rang out to the world the glorious tidings that the American Colonies, through their chosen representatives, had adopted the Declaration of Independence, thereby severing their connection forever with the despotic government of the mother country.

Who will deny that the annual celebration of that birthday of American freedom, has done much to keep alive the spirit of liberty and patriotism in the breasts of the American people?

I am sure that I shall be guilty of no extravagance of speech when I say, that the great Baptist brotherhood of this and of other continents, in celebrating the Centennial of Modern Missions, commemorate an event of incomparably greater magnitude than the birth of a nation.

The beginning of Modern Missions was the beginning of a type of a moral chivalry, in comparison with which the heroism displayed on earth's bloody battlefields is unworthy of mention. The beginning of Modern Missions was the beginning of a sacred enterprise that has done more for the betterment of the world's condition than all the discoveries of science, the wisdom of statecraft, or the triumphs of war.

I trust that I give expression to no unworthy sentiment when I say, that my joy to-day rises into ecstasy over the honor which is mine, in having membership in that denomination of Christians to which belongs the great glory of beginning Modern Missions.

If it be lawful and commendable in Lutherans to remind the world of what God wrought through the faith and courage of Martin Luther; if Presbyterians may be excused for pointing us to the priceless products of the masterful mind of John Calvin; and if Methodists are justly proud of the zeal and sanctity and wisdom of John Wesley, I am sure that Baptists need not be ashamed of William Carey, that dauntless Christian hero, that prodigy of intellect, energy, and grace, who conceived and planned and put into successful operation, the incomparable enterprise of Modern Missions. It is unquestionably and elemental principal in the economy of grace, to choose things that are weak and lowly for the accomplishment of the loftiest purposes.

The instruments which God chooses for the sublimest and most difficult undertakings, are often found in seemingly unfavorable places, and have but little value in the eyes of the world.

John the Baptist was a denizen of the desert, that wild, rugged, wilderness country lying immediately West of the Jordan.

When he began to preach, in the minds of the pharisees—the religious aristocracy—the great high-church party of Judea—he was only "a reed shaken by the wind"—a little feeble fluttering thing in the air, that would soon exhaust itself and disappear. Obscure in his origin, a dweller in the desert, untaught by the doctors of the law, what claims had *he* as a public teacher of men? Such was the instrument which infinite wisdom chose to awake a long slumbering nation, and make ready a people for the Lord. And so grandly did he accomplish his mission that Christ has put him on the loftiest pinnacle of human greatness. For a movement of no less magnitude, and certainly not less difficult and perilous, God chose William Carey, "the consecrated cobbler." Carey began to preach at the age of eighteen, and while he was an apprentice in a shoemaker's shop. He asked no one to give him an education. He determined that, with God's help, he would educate himself. He entered no college. He made a college of his cobbler's bench. There, "with borrowed grammars and lexicons, and second-hand books bought at the cost of bread," he mastered Latin and Greek and Hebrew. There he studied natural science, and metaphysics, and enriched his mind with the treasures of the best classic literature.

When the boy, Corregio, stood before the canvas on which Raphael had painted one of his immortal pictures, exclaiming, "I, too, am a painter!" he was not more conscious of the possibilities of his life than Carey was as he toiled in the lowly vocation of a village cobbler, that God had laid his ordaining hand upon him, and set him apart for some great scheme that would illumine and enrich the world.

If the inspiration which Corregio caught from Raphael's picture, carried him through all his tedious initial studies, blended his colors, guided his pencil, and shown upon his canvas until he became the peer of Raphael, we need not wonder that under an infinitely deeper, mightier and diviner inspiration, William Carey mastered all the difficulties that environed his young life, developed his mind, filled it with the richest treasures of learning, and thoroughly equipped himself for the magnificent work to which he was called, and for the splendid triumphs which rewarded his labors of love.

While he preached the unsearchable riches of Christ fervently and faithfully to the people of his own neighborhood and country from the day of his conversion, his Christian sympathies went out towards the benighted and neglected "regions beyond." He believed that Christ "died not for our sins only, but for the sins of the whole world." Every nation was brought nigh to him by the blood of Jesus, and every language to him was but the medium through which he longed to tell the story of redeemed love. He did not believe that the marching orders which the Captain of salvation had given to His soldiers had even been revoked or suspended. Filled with the inspiration of a deep conviction, and luminous with the white heat of a great and holy purpose, he diligently prepared himself to smite with paralysis and death, if possible, the opposition of ministers and churches to any immediate effort at evangelizing the pagan nations.

When he had reached his thirty-first year, having honestly and prayerfully investigated the great subject, absolutely confident of the correctness of his position, he went before the Nottingham Association, to which he had been sent as a messenger by his church, and began the contest by propounding as a subject for discussion the following question: "Is not the command given to the Apostles to teach all nations binding on all ministers to the end of the world, seeing that the accompanying promise is to be with them always, even unto the end of the world?" Nothing more is needed to prove that Carey had absolutely no support, or sympathy, in the beginning of his movement than the quick and caustic rebuke which was administered to him by his own spiritual father, the learned, the good, the great Dr. Ryland, who, with an air of impatience and indignation, replied, "You are a miserable enthusiast for asking such a question."

Think of such an expression as coming from the lips of a learned leader of English Baptists, no longer than a hundred years ago. The

veriest Hardshell in the mountains of East Tennessee, would not go further than that. No reader of ecclesiastical history can doubt that our "Hardshell" brethren have *one* valid reason for calling themselves "Primitive" Baptists. They certainly had "a local habitation and a name" as far back as a century ago. Baptists at that period, like all other denominations of Christians, were not only doing nothing to give the Gospel to the heathen world, but were stubbornly opposed to any effort in that direction.

But God be thanked, that through the mighty power of his transforming grace, the Hardshells became soft, and the very people who had so sternly opposed the sending of the Gospel to the perishing pagans, became the pioneers, the victorious leaders, in the battles of the Cross on pagan soil.

The rebuke which Carey received did not baffle him, nor move him a hair's breadth from the line of his holy purpose. Modestly, meekly, but with a determination "fixed as fate," he unfurled his missionary banner, and in a voice whose ring betokened a heavenly inspiration, called upon all true lovers of Jesus to rally for the great conflict.

Soon after the adjournment of the Association he wrote that famous "Inquiry into the obligations of Christians to use *means* for the conversion of the heathen." That paper was like a new revelation from the skies. Every line was luminous, and from first to last it seemed to be stamped with the signet of Heaven's approval. Its effect upon some of his brethren was as signal as their first conversion. It was another spiritual quickening and resurrection. They saw the truth as they had never seen it before. They heard a call to duty that was like the blast from the archangel's trumpet.

They were the subjects of that divine uplifting which carries the believer beyond that realm of fear and doubt, and fits him for a hero's work and a martyr's death. That paper was the kindling of a flame, which grew into a mighty conflagration. It was the beginning of an illumination which was destined to fill the world with its glory.

At the next meeting of the Nottingham Association Carey entered the pulpit to preach upon his favorite theme. His countenance was radiant. The people knew that he had been with God from the glory that lingered on his brow. His text was from the propecy of Isaiah, that man of the misty past, to whom it was given to see and foretell the work and triumphs of Carey and his co-laborers. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

From this vision of the prophet the young preacher drew two lessons, which he discussed with a fervor and eloquence that carried conviction to every mind :

1. EXPECT GREAT THINGS FROM GOD.
2. ATTEMPT GREAT THINGS FOR GOD.

Such a sermon as he delivered there and then would make an epoch in the life of any people, of any nation, of any continent. In all the centuries that have passed since then men have heard nothing comparable to it in convincing and transforming power. In every word of it there was the accent of a conviction born of God. It was the opening of another trumpet stop on the grand organ of spiritual passion. It was a *miracle* of sacred eloquence, for in it were the *birth-throes* of modern missions.

Am I not warranted in saying that such preaching is a lost art? That art, that power, will not reappear until unbelief and cowardice and self are dead in the hearts of God's ministers, and they are consumed as Carey was with zeal for a lost world.

The feeling generated by that sermon crystalized very soon into "A society among Baptists for the propagation of the Gospel among the heathens." That society was formed in the hospitable home of a Christian woman. "Woman, last at the cross and first at the sepulchre," is at the beginning, the middle, and the end of *every* great movement for the world's uplifting. A German poet said:

"Every hair of her head draws like a bell-rope."

But, if my eyes do not deceive me; and the missionary secretaries and the religious newspapers are not imposing upon my credulity, bell-ropes are but cobwebs in comparison with the cable with which the Baptist women of the South are drawing this Centennial car.

That "Society among the Baptists for the propagation of the Gospel among the heathens" was the real "beginning of modern missions." It was the first missionary body of modern times to give expression to the true Gospel conception of Christian obligation and effort. That first meeting of the little parent society did not adjourn until every member of it had made a contribution in money to the cause to which he had pledged his faith and fealty. The aggregate of the contribution was "thirteen pounds, two shillings, and six pence." The contributors were very poor, but rich in faith and zeal for God.

Constrained by the example of that little band of Baptists, and by the burning appeals of their eloquent and heroic leader, other denominations fell into line with the movement, and soon the London Missionary Society, the Scottish Missionary Society, and the Church Missionary Society were formed.

If William Carey had done nothing more than conceive and inaugurate that movement, he would deserve a large and lofty place in the esteem and affection of the Christian world. But to him belongs not only the distinction of originating the scheme, but the imperishable glory of

leadership in the execution of it. His battle cry was not "Go!" but "Follow!" Coveting the experiences, the trials, and the triumphs of an exemplar in the difficult and daring undertaking, he said to the little band at home, "You hold the rope, and I will go down into the pit."

Carey landed in Calcutta, November 11, 1793. Still possessed of that spirit of independence and self-denial which had characterized his youth and young manhood, he refused support from any source.

During the first six months of his life in that city, where pagan iniquities were matched only by the remorseless avarice of British traders, he went through a struggle of poverty and suffering that would have disheartened and crushed any one but a moral athlete.

He at last succeeded in finding employment by which he could make a support for himself and family. For five years he was in the service of a manufacturer of indigo. During that period he perfected his knowledge of the Bengalee language, wrote a grammar of the same vernacular, learned Sanscrit, mastered the botany of the country, founded a church, and preached the Gospel throughout a district containing two hundred villages. All this he did at his own cost.

These results he accomplished in spite of the mean and despotic opposition of the East India Company. Of all the monopolies that have wronged and robbed men, and made merchandise of human bodies and human souls, that East India Company was the most infamous, and the most deserving of the reprobation of God and man.

Seeing no prospect for the protection or perpetuity of his work in Calcutta, Carey left it and went ten miles away to Serampore, a Danish settlement, and began a work under the protection of a more humble and liberal people. There he was soon joined by Marshman and Ward, names that will be forever historic, because of their association with Carey in untiring and heroic sacrifice for the evangelization of India. These three men not only supported themselves and their families, but from first to last contributed to the cause of missions in India not less than $450,000.

In that heathen country Carey spent forty-one years in unremitting toil, never once visiting his native land.

With the assistance of his faithful co-laborers he made and published the first complete or partial translations of the Bible into forty languages and dialects of India, China, Central Asia, and neighboring lands, at a cost of $500,000.

He established printing houses, paper mills, primary schools, schools for the education of native girls and women, colleges to train native ministers and to evangelize educated Hindoos, and medical missions. He established thirty mission stations, translated the whole Bible into Sanscrit, and opened the way for Judson's great work in Burmah, which resulted in the organization of American Baptists for foreign missionary work.

Ninety-nine years have rolled their suns away since William Carey planted the flag of the Gospel on the shore of India. Beneath that sacred ensign of redemption not less than five hundred thousand native converts stand to-day, bravely and patiently continuing the struggle so wisely begun by the man whose only ambition and purpose was to lead lost men out of the darkness of error and sin into the light and liberty of the sons of God.

We celebrate to-day the *beginning of modern missions.* By modern missions we mean missions among the *heathen.* I have confined my remarks mainly to the work of William Carey, because the verdict of Christendom and the verdict of history will ever be, that to him, under God, belongs the glory of laying the foundations of the great and sacred enterprise of modern missions.

Many useful lessons may be learned from the history which I have but briefly outlined:

1. Here we see something of the sublime possibilities of a single human life absolutely consecrated to God. "The lives of such men all remind us, we may make our lives sublime."

2. Here we see how seemingly insuperable difficulties may be conquered by facing them with a martyr's faith and courage.

3. Here we see God's fidelity in fulfilling his promises to men who unreservedly put themselves in His hands, and dare to obey Him in the presence of any danger.

4. Here we can see how God can and does use the weak and despised things of this world to confound and vanquish the mighty.

5. Here we can see how God's work, begun in simple faith and unfeigned love, will rise from feebleness and seeming insignificance into magnificent strength and beauty.

6. But the thought with which I am specially impressed has reference to the condition of the country.

Just before his untimely and tragic death, Abraham Lincoln uttered these words, which have passed into history: "As the result of the war, corporations have been enthroned. An era of corruption in high places will follow. The money power of the country will reign until all the wealth is aggregated in a few hands, and the Republic is destroyed."

If there is in the condition of our country that which looks like a fulfilling of this prophecy it behooves every patriot to awake to the danger which threatens us.

In an American book, published only a month ago, the author says, "We have reached a critical period in our nation's history. The direful prophecies made by our enemies seem about to be fulfilled."

Now, I do not know that these things are true; but if they are true, we are not without a remedy. It is within the power of the churches of the living God to eradicate the evils which threaten this republic with destruction.

Let the men and women who call themselves Christians be Christians indeed; let them be missionaries in *heart* and *life*, and not merely in name; let their intellectual gifts be given to the study of God's Gospel, and to its dissemination both at home and abroad; let them in faith and love consecrate their money to the cause for which they have promised to live, and, if need be, to die; let them, like Carey, give to God more than they keep for themselves; in other words, let them seek first, not their own aggrandisement, but the advancement of God's Kingdom, and there will come into this land of ours a power before which neither despotism nor lawlessness can live; a power that will draw the rich and the poor together in mutual respect and sympathy; a power that will render sacred and inviolate the rights of all classes, and preserve to us, our children, and our children's children, the legacy of freedom and equality purchased by the blood of our fathers.

THIRD DAY.

Tuesday Morning, October 4.

After devotional exercises Rev. J. W. Weddell, of the Chicago *Standard*, emphasized the point that giving greatly benefits the giver.

Prof. H. H. Harris spoke on the Centennial Fund. The Centennial should not be used as an occasion of boasting, but of gratitude to God for what he has done through our fathers. It has been turned into an occasion of raising money; giving of money measures the amount of our consecration. The Southern Baptist host is a host, an undeveloped mine of missionary possibilities. We have been doubling our contributions every ten years.

We have undertaken to send one missionary for every year of this century. The churches are adopting individual missionaries. I preach each Sunday in many languages. Some people give where they can see the results. Why not give where you can never see results until you reach the other shore?

THE PERMANENT FUND.

This permanent fund is not an endowment fund, the interest of which is to be used for mission work. One brother gave us some railroad bonds with the request that we hold the bonds and use the interest only; we would be glad to have some more. The permanent fund is for permanent work, such as printing of Bibles, and building chapels. Bro. Z. C. Taylor, of Bahai, Brazil, wants to build ten or twelve chapels. For this he will need only about fifteen hundred or two thousand dollars. He will give one hundred dollars and thereby stimulate the natives to give four or five hundred dollars more. We must build American houses in Africa, sending the timber from New York. Dr. Graves is spending

his last years in translating the Bible into the literary tongue of China. The Foreign Board should publish this. We want to lift our people by showing them what they can do The million dollars will be nothing in comparison with the salvation of souls in our midst as a resultant of renewed consecration.

Bro. W. D. Powell followed. I have left my work in Mexico in connection with this work. Brethren, our efforts in this line are not commensurate with our efforts in other lines. A little over one hundred years ago there were two printing presses only in America. Now there are thousands.

When I went to Mexico I had to ride ponies. Now the railroads run all through the country. What boundless resources have we! We Southern Baptists pity our English Baptists because of their insignificance. They have already raised $400,000 for missions.

We need houses in Mexico. Bro. McCormack recently dedicated his house of worship, and he is now reaching more people than ever before. Bro. Goldsmith is now paying fifty dollars rent per month. Two and one-half thousand would build him all the houses needed. We are willing to help ourselves and have organized a Foreign Mission Board.

Dr. I. T. Tichenor spoke of the great need of the Permanent Chapel Fund in the Home Mission work.

Prof. O. T. Mason, LL.D., read a paper on

THE RELATION OF COMMERCE TO MISSIONS.

APOSTOLIC CONCEPTION OF "ALL THE WORLD."

When the Savior of men delivered to his disciples the last injunction to go into all the world and preach the gospel to every creature, promising them that the Holy Ghost should come upon them, he said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth."

It was entirely impracticable in that day to obey Him, so far as the last paragraph is concerned, but it is absolutely practicable now. There is not a man in this world, nor a woman, nor a child, that has not been many times in touch with the processes and products of our Christian civilization, not one that could not be reached with that message of Divine love.

You can imagine the childishness and the vagueness, in the minds of the disciples, of that term "all the world." They did not know that the earth is round. They supposed that it was practically bounded by an ocean whose shores were not much further away than the longest journeys made by Jews in coming to the passover. The straits of Bab el Mandeb on the south, the straits of Gibraltar on the west, the Black Sea on the north, and the borders of India on the east were the extremities of "all the world." They did not know there was a great Mongolian race, nor much of true Africa. Northern Europe was a blank on their maps. And as for Malayans, or Australians, or Davidians, or Polynesians, or Americans, there was not the faintest suspicion of their existence.

EARLIEST WORLD COMMERCE.

"The earliest highway of commerce was from India through the Persian Gulf, up the Euphrates to the Mediterranean; and carpets and precious stones were then, as now, carried over this route. Explorations and surveys have been recently made along this 'our future highway to India.' Caravans brought spices from Arabia and rich stuffs from Babylon and Nineveh to the shores of the Red Sea. Solomon made a navy of ships and Hiram sent in the navy his 'Servants, shipmen that had knowledge of the sea, and they brought gold from Ophir, great plenty of almug trees and precious stones.'

"Tyre and Sidon founded colonies on the shores of the Mediterranean, enslaving the Spaniards, compelling them to work the mines of gold and silver already opened in Spain. Their ships sailed through the Mediterranean by the Pillars of Hercules, into the Atlantic Ocean, turning northward to England for tin and copper, and on into the Baltic for fur and amber; venturing also southward along the western coast of Africa. The Carthaginians inherited the trade of Tyre and Sidon, and, in addition, opened highways to Egypt and into the interior of Africa, bartering their wares in Egypt for corn and grain, and in Africa for ivory, gems and slaves. They planted colonies in Africa and Sicily, and for a time were successful rivals of Greece and Rome. The rule of the ocean transferred from Asia to Africa remained there for a short time, for the day of Europe came with the rise of Greece and Rome. The Greeks founded colonies in Asia Minor, Sicily and Italy. Under Pyrrhus their armies were defeated by the Romans and their colonies captured. Deprived of these, her power rapidly declined and she became a Roman province." Hubbard, Nat. Geog. Magazine, Washington, 1892, p. 1–3.

This vast Roman empire was in the act of solidifying the activities of the commercial nations, on the day when our Savior sent his disciples to preach his gospel to "all the world." The methods of conveyance were being prepared while the message was being delivered.

TRAVELING RESOURCES OF THE APOSTLES.

This ever-widening circle of injunction, "From Jerusalem to Judea, from Judea to Samaria, from Samaria to all the world," did not involve in their imaginations any extraordinary effort in the last progress of this journeying.

Supposing these disciples had been divinely inspired with geographic knowledge, with additional instruction concerning the nationalities, the races and the languages of the earth, it would have done them no good. There were insurmountable difficulties in their way—vast deserts, high mountains, rivers, seas, oceans, climates, perils by land, perils on the deep, that stood as a menace even to the extension of traffic at that time and continued thus for fifteen hundred years.

They had poor means of getting to those they had heard of. They could walk ten miles a day carrying their own luggage. Camels and asses and horses would bear them a little further, if not too heavily laden and provided the drivers were well paid. Some of the journeys they could make in open boats propelled by oars or by lateen sails, and, in these, twenty or thirty miles a day would be a prosperous journey. The Roman roads afforded highways for lumbering vehicles that would not undertake over twenty miles a day, but the post conveyances would accomplish twice that distance. They could also send messages and dispatches by couriers, as was the Apostles' custom for short distances.

PAUL THE COLUMBUS OF CHRISTIANITY.

If we are to believe all the legends that come down to us, the twelve apostles actually outstripped this gradually world-embracing commerce and preached the Gospel, even in America, during the first century. But the Apostle Paul was the Columbus of the early Christian Church, who, going aside from the routes pursued by his apostolic predecessors, turned his face Westward and traversed Europe as far as Rome, following by land and by sea the currents of trade. Thrice he suffered shipwreck, a night and a day he had been in the deep. In journeyings often, in perils in water, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness.

EARLY STANDARD TIME.

The progress of commerce is marked by the improvements of timekeeping apparatus; but in the apostolic days there were no clocks, nor compasses. Nights were divided into watches and days into hours. After that, it was the twinkling of an eye, the flashing of a weaver's shuttle, or an indefinite allusion to something very brief. The unit of the timekeeper was the hour. In these days the unit is no longer the minute even, but it is the second, and many of the finer observations require the accurate recording of a hundred thousandth of a second. If

we, in our mission work of to-day, keep to those old tardy standards, don't be astonished if we be found often late on the road. Old ways of working had their day. "They had their day and ceased to be."

THE FIRST MESSAGES.

Finally, the apostles had little to carry except the message on their lips. The lives of Christ were not written until thirty years after the ascension and the last book of the New Testament until more than sixty years. When these precious documents were gotten together, more than a hundred years had revolved since the Great Commission. The Old Testament in their hands, and the words of the Lord in their mouths, that was the ammunition of the Christian warrior—that was the Gospel they were bearing to every creature, using the tardy methods of their day to reach the ends of the world.

MEANING OF "ALL THE WORLD" NOW.

I have said there is no human being that medium industry and trade has not reached. After handling many thousands of the tools and the industrial products of savage peoples in the remotest parts of the world, after examining the museums of the old world and the new, you will be astonished to see how iron and other metals have completely taken the place of stone. The whale ships have taught the Arctic people all to use steel knives and even guns, and everything that comes from that quarter is rivited or bladed or hafted with iron or steel. There is no tribe of aborigines anywhere in America that have not seen the white man—no man to whom the church could not send a Bible if she wished.

Every river in Northern Asia has borne on its current Russian trade on which have breathed disciples of Christ. Into Central Asia, the country of the Grand Lama, said to be locked against the European, a stream of trade and travel has penetrated and has been flowing from the days of Marco Polo. Southern Asia is now the battleground of European nationalities, on which they are contending for the commerce. English and French and German and Portuguese and American goods are sold in every village in Africa—among the true negroes of the Soudan, among the great Bantre Stock south of that, and even among the Hottentots and Bushmen of the Cape. And every bale of these goods has been handled over and over again by Christian men and women.

The Malayan peoples, the Papuans and other Oceanic negroes, the Australians and the brown Polynesians, for one hundred years at least, have bartered the rich productions of their islands for the manufactures of Christian lands. There is no desert, no mountain fastness, no island in the sea too far away, too rugged, too desolate to deter the intrusion of trade. Men coat the inside of rum barrels to stop leakage, the penetrating power of gunpowder will carry a rifle projectile through twenty

inches of steel. But these two instruments for destroying the bodies and the souls of men, gunpowder and rum, have penetrated to the remotest corners of the earth and taught man the shortest road to death and moral ruin.

The beads with which the American aborigines have adorned themselves for three hundred years or more were made in Venice, under the shadow of St. Marks, with its boasted relics of St. Theodore and of the author of the Second Gospel. The brass wire and cotton stuffs of the African trade were made in Manchester and Birmingham and Leeds and Sheffield. While the cotton fibre itself was chiefly reared in the Southern States of our Union. It would not be unsafe to say that if you were to follow the cotton threads spun from the Southern staple of the United States they would lead you to every home, every family, every individual of our race. It may be that God has purposely laid this on you. These wonderfully delicate fibres, raised by your own hands, at your own doorsides, follow them for one moment. They would lead you first to all of our own seaports and manufacturing towns, then to Liverpool and Manchester and Leeds, or to the factory cities of the Continent of Europe. Then they take up their wandering journeys. Keep your hold on them, your prayers at least may follow them now to the Polar Regions, where the unfortunate Greely lay at the point of death shielded only by a cotton tent; now with Nordenskjold and his brave comrades of the Vega with sails of Southern cotton along the northern shores of Europe and Asia to Behring Sea; now, this very dao with the intrepid Rockhill, in the heart of Asia, making his way to the capital of the Grand Lama; now with the energetic and avaricious peddlers and traders among the aborigines of both continents. In all your wanderings with these wonderful little threads of your own rearing, you would leave no land or water unexplored. If you were to take the wings of the morning, which I understand to mean the earliest sunbeams, and travel with the sun the live long day, seeing all he sees, your eyes would never once be away from the products of the fields where most of you have spent your whole lives. If the Southern Baptist Convention would put the Bible wherever Southern Cotton had gone, the world would be evangelized.

PROGRESS OF A GREAT IDEA.

How slowly and yet how grandly has this word "all" unfolded itself upon the comprehensions of men. Moses thought of it as the panorama of creation was rolled past his mental eye. All peoples, high and low in culture, have had their cosmogonies and gathered into an organic system all worlds and all things as they comprehended them. David sought to grasp it when he considered the Heavens to be the work of God's fingers. John beheld the glorified Savior as the one by whom *all* things were made and without whom was not anything made that was made. These were happy inspirations. In all the ages our race, after culti-

vating acquaintance with the discrete phenomena around them, has been all the while co-ordinating them, making them organic, reading life into them.

Man has learned by degrees to comprehend all things as parts of a single mechanism. Sir Isaac Newton and Kepler conceived all objects and all worlds to be held by universal gravitation. And in our century, von Baer and Humboldt held that the world, in all its forces and materials, is an integrated cosmos. Anyone who is the least familiar with the progress of philosophy will recall that since the dawn of written history the thoughts of men were tending to this unification. Shortly after this first effort at comprehensive unity Mayer, Rumford and Joule invented the methods of demonstrating the oneness of physical forces, the conservation of energy. Wollaston, Kirchoff and Bunsen devised the delicate apparatus to prove the chemical identity of all worlds. Lamarck, Geoffroy St. Hilaire and Darwin taught the consanguinity of all living beings. Helmholtz and Meyer co-ordinated nervous excitation with mental activity. Comte and Spencer asserted the unity of all sensible phenomena. Newton, Leibnitz and Hamilton projected their minds beyond phenomena and invented mathematics of four or more dimensions, conceiving of worlds and systems that under the present order of nature can have no objective reality. Over all this, into many souls have come notions of infinite space and time and causation and personality. The idea of limitation to thought or achievement no longer enters the imagination. The depth of the sea, the distances of the stars, the concealment of the earth's treasures, the minuteness of the springs of life and sense, the multiplicity and complicity of phenomena are only so many incitements to a wider, deeper, loftier comprehension of that Holy Spirit who was in all ages to accompany the church, and who was to be the perpetual reservoir of power in all lands and ages.

GREAT IDEAS SLOWLY ADOPTED BY THE PEOPLE.

After the exalted minds had come little by little to comprehend these meanings of the word "all," how slow the people were in coming up with them. First the universities, then the colleges, then the schools, then people of common intelligence; but behind them, always, was a vast herd that comprehended nothing.

It almost broke the Savior's heart when he was on earth that his Apostles were so slow of heart to believe.

The same is true now of those of Christ's disciples who read his injunction to evangelize the whole world. The Catholic missions in the sixteenth, seventeenth, and eighteenth centuries were characterized with praiseworthy zeal, but their motive was propagandism. One hundred years ago Carey caught a glimpse of their import, and then they seized a few other noble Protestant minds. Seventy-five years ago they were felt in our own country by a little band of enlightened souls. You

who are before me feel their momentous import now. A small percentage of your people are awaking to their significance. But in all our churches the vast throng are still living in the folk-lore period of Christianity.

Think of this for one moment, in passing. The success of commerce is owing to the fact that so many are eagerly engaged in it, from the merchant prince down to the street fakir. Matthew Arnold says, "Human progress consists in the contiuued increase in the number of those who, ceasing to live the animal life alone and to feel the pleasures of sense only, come to participate in the intellectual life also and to find enjoyment in the things of mind.

The awakening of commerce was the awakening of great masses of peoples to participate in its activities. The thing to pray for in the church is a like great moving of all Christ's followers and an uplifting of the masses to participate in the spiritual life and find enjoyment in the things of the soul.

DRIFTING ABOUT IN THE EDDIES.

As an illustration of the conservative conduct of the church as a whole, the following incident will suffice:

On the 22d of June the steamer Trave ran into the schooner Taylor five hundred miles east of New York City and broke her in two. The stern drifted northward and the bow southward, the former landing on August 3d near Portland, Maine; the latter, when last seen, was just off Cape Henlopen, Delaware. Neither portion has at any time gotten into the Gulf Stream, but both have been driven by the wind and tossed, the stern probably following the cold southerly current between our coast and Gulf Stream, making its way toward the point where Columbus landed. I mention this incident in order to throw the following account into bolder relief.

THE GREAT OCEANIC STREAM.

In the year 1890, the hydrographer of the United States Navy caused to be thrown into the Atlantic Ocean over one hundred bottles in which letters were enclosed, asking the finder to write the date and place of finding on the same sheet and enclose the paper to the Navy Department in Washington. A great many of these bottles were cast overboard opposite the coast of Spain and of West Africa, and every one of them landed in the little Antilles, and some of them on Watlings Island or Guanahani or San Salvador. They were carried to the place of Columbus' landing by a stream flowing in the ocean since the Tertiary Age.

It was the same stream that insensibly wafted the little fleet of Columbus to the New World. Long before his day Phœnecians and Romans and Spaniards had ventured beyond the Pillars of Hercules, had skirted the coast of the Dark Continent, to the Maderia, the Canaries, the Cape

Verde Islands; they had often looked with anxious eyes to the west and wondered what lay beyond. The stream whispered unto every one of them, "Come into my current, come into my current, and I will show you a new continent," but they heeded it not. When the Venetian traveler and his successors had brought back overland fresh news of Cipango and India, then it was Columbus sailed away for gold on this very stream and knew it not.

When men first looked out upon this sea bounded by no shore and upon vast land steppes and deserts to which there seemed to be no limit, they stood affrighted. Each improvement in the art of navigation, each invention of better conveyance and transportation gave them confidence and turned their stuperstition into boldness first and then into hope. One hundred years ago the Protestant world stood paralized in the presence of the mission cause. To-day, with some boldness they venture forth upon this inviting sea, to-morrow they will speed their ships and caravans to occupy the earth.

So, from the Ascension morning began to blow over the "all the world" the breath of the Comforter. The currents have been flowing, flowing, flowing 'round the world and returning into themselves. The whole earth is filled with His glory, though men knew it not. Lured by Columbus' love of gold, men have followed the streams of Providence to the sources of all material wealth and to the humblest consumer of industrial products. There is also a world-encircling river whose stream will make glad the city of our God. Oh, friends, launch now upon that blessed stream. How long already have men hugged the shores. Turn now on this very quadro-centennial of Columbus' act of faith and trust the Spirit's guidance.

MAGNITUDE OF THE WORLD'S COMMERCE.

Let us look for one moment at the magnitude of the world's commercial activity. The bountiful storehouse of God yields its diversified productions in the three kingdoms of nature—mineral, vegetal, animal, —to supply the wants of our race. The exploitation of these resources is the primary industry of men. The amount of coal and metallic product each year is counted by billions of tons. The secret places of the earth yield their treasure, the lands their harvests of food, fibres, and woods, the seas their products by thousands of millions of tons.

The muscular power of man and of beasts, the motive power of water and wind and steam and electricity used up in the manufacture of this product are gauged by billions of horse-power. The value added by these mechanical transformations exceed many times the cost of the raw material, and all the time that this ransacking of the earth is going on and these factory wheels are spinning round, the stream of traffic is bearing it all along on the world's highways. Not satisfied with these, men have devised artificial highways. They would flood the

Caspian Sea, the Dead Sea, the Sahara Desert. They have opened the Suez Canal, and are projecting a railroad from the Mediterranean to Bombay. The Russians have already daily communication between St. Petersburg and the Pacific Ocean. On our own continent, the Canadian Pacific, the Northern Pacific, the Central Pacific, the Southern Pacific, three canals across the Isthmus projected, and a railroad to extend the whole length of the continent, North and South, supply the missing links in our globe-encircling network. The transportation of all this material to these routes on human backs and friendly beasts and wagons and sledges begin the journey and then the trains and ships take up the ceaseless round involving billions of dollars more. The exchange of things means the exchange of money, but all the coin in the world would not transact the business of the world one hour in a year. Hence, letters of credit and international comit and drafts and checks circulate everywhere to the amount of trillions of dollars. Mails, newspapers, advertising, expositions, telegraphs, telephones, commercial agents, tariffs, revenues, monopolies, bankruptcies, financial stress—these are the things that occupy every day the nervous energies of men and disturb their dreams at night.

On this stream of commerce are also borne the ideas, the arts, the social life, the culture of mankind. Through it the world is becoming one. Hundreds of little tribes and tongues shrinking away in the eddies of history will soon be lost forever. The business of the world is one. The language of the world is practically one. The science of the world is one. (The Japanese name all their minerals and plants and animals with the Greek binomial nomenclature.) Governments are borrowing and interchanging methods. One system of clocks are now running the world over. The Christian era is the world's calendar. The metric or decimal system will soon prevail universally. The nations are moving toward universal peace, all because these uniformities are in accordance with the best interests of trade. Those nations that are not so moving will not survive long, while those that are will form a constantly growing family of nations.

Following the routes of this universal trade, it took Dr. Mabie, Secretary of the American Baptist Missionary Union, only eight months to make a journey of visitation around the world in the year 1891. Carey was five months in getting to India, and Judson seven months in reaching Rangoon. A letter from Boston will reach Dr. Clough in thirty days, and there is no difficulty in sending telegrams to him as to other missionaries in Asia. The salaries are supplied through the regular bills of exchange and it is easier to pay many of them than it is to settle a debt by mail from this city, in Louisville, to some towns in Kentucky not far away.

THE NEWSPAPER.

In out of the way places men and women indulge in silly neighborhood gossip; but the reading public indulge in "world gossip."

"The great metropolitan newspapers addressing an audience of millions each morning, sending out expeditions into the remotest corners of the world, exploring unknown seas and climbing hitherto inaccessible mountains, dictating to presidents and bullying statesmen, foretelling news so accurately as almost to compel the vindication of its predictions; delving into the inmost heart of man and woman to pluck therefrom a secret dearer than life itself; invading and desecrating the sanctity of the fireside and violating all that the family and the individual hold dear, to detect crime and insure its punishment; to pursue malefaction beyond the reach of the law; to annihilate space and make all the difference of time in the world as nothing—the great marvel of the intellectual and material powers of man at the period of their highest development." J. A. Cockerill, Cosmopolitan, N. Y., October, 1892, 695.

ALL THINGS TO ALL MEN.

This commerce, of which we have been speaking, is so wisely administered, so full of expedients. It does not send to any people the things they do not need and even caters to their idiosyncrasies, becoming all things to all men. I am told by eminent explorers of the Congo that so fastidious are the negroes in regard to their tastes that even a slight difference in the shade of beads has consigned the venturer to a total loss of his goods. The great success of missions, likewise, in some places and among some peoples, and the great failure in others surely cannot be the fault of the divine Comforter, nor yet of the missionary as regards his zeal or motives. The cause lies in the fact that we have not gone to school to the children of this world, that we have not studied ethnology in all its branches and have sought to clothe every message everywhere in the same garb.

COMMERCE AN ORGANIZED ACTIVITY.

Another feature of commercial success, demanding our closest study, is its wise system of centres of force and activity. The organization of the commercial forces of the world about definite centres is not a matter of chance, but an example of the universal law of the mutual alliance of spiritual and natural forces. If on a terrestrial globe you were to put one point of a pair of dividers upon the city of London and with the other point were to mark off a hemisphere, you would include therein nearly all the land surface of the earth of any value, save Australia. In other words, London is the centre of the land surface of the earth, of the commercial, manufacturing, monetary world. Upon a good map, showing all the trunk lines of railroads or the main steamship routes, or the

submarine cables or the postal system, or the monetary exchanges, one is reminded of the ganglionic centres of the nervous system.

As an example of a systematic effort to put all the individuals of the earth who are engaged in the same work in touch, by the speediest and most efficient apparatus, Professor Henry's interpretation of the Smithson bequest is instructive. The will reads, "I give to the United States the residue of my estate to found in the city of Washington an establishment to be called the Smithsonian Institution for the increase and diffusion of knowledge among men." Henry at once conceived the idea of organizing all institutions, all libraries, all museums, all societies, all lonely workers into a solid brotherhood with means of easy and unexpensive intercommunication. And this is done. Any student of science is in possession of the means of speaking to his brother on the other side of the earth without a penny of cost. There are many who do not know of this blessed agency, many who do not avail themselves of it. But that is because they are not in that wondrous stream whose currents move around the world. All this interchange of thought and of the material results of labor is helped by the consciousness of every man engaged that he is a part of it and every coterie of learned men becomes a new centre of propagation.

Far be it from me to criticise the methods of the fathers. If the next century witnesses so much progress in organic integration and growth as the last has witnessed in differentiation and diffusion the Protestant churches will have causes of joy. But why wait one moment. Our missionaries do not know one another's work. The church does not know the missionaries. Connections have never been established in some places, in others they have been broken down. The circulation of blood from heart to members, from members back to heart, is not free and vitalizing. Our next step, it seems to me, should be in the direction of more lively fellowship.

THE ETHICAL CODES OF COMMERCE.

The questionable morality of much of the world's trade has sorely put back the progress of religion in the world. The millennium has not yet dawned on the commerce of nations and much of it does not make for righteousness, but it is getting nearer and nearer to the golden rule. Piracy has been swept from the seas. Christian nations are breaking up the slave trade in Africa. Highway robbery and wanton destruction of wealth are remanded to the frontier and society is outraged by their perpetration. There are great evils remaining still, but good honest people and religious people countenance them and are supported by them immediately or remotely, and so long as that exists their day of judgment is far off. The devoted missionary often finds his ground pre-empted by the offscourings of his own race.

The thorough Christianization of the world's commerce must be a

work of time. If the whole business world were to submit itself this moment to the sole guidance of this universal Spirit of holiness, the system of world's traffic which even now turns private vices into public benefits would be paralyzed. Nearly two hundred years ago Maundeville wrote:

> "T' enjoy the World's Conveniences,
> Be famed in War, yet live in Ease
> Without great vices, is a vain
> EUTOPIA seated in the Brain.
> Fraud, Luxury and Pride must live,
> Whilst we the Benefits receive."
> [*The Fable of the Bees, London, 1724, Tonson, p. 23.*]

In its present complex moral state the world's business is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him: Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say unto the reapers, Gather together ye first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

HOW COMMERCE MAY BE SANCTIFIED.

But commerce must be refined by religion the more religion avails itself of commerce to save the race. If men put holiness into the weight, the measure, the time, the quality of their contribution to business, that holiness will remain there as an ingredient. It is the leaven that the women placed in three measures of meal. If a certain brand of goods goes out always of standard quality and measure, that firm succeeds, while poor quality and light weight firms die. By a law of nature, the survival of the fittest, righteousness will endure in the long run and become a growing instinct of trade.

More than that, this Holy Spirit will see to it that every act tending to universal good will get into this great current of world-reformation. Somehow, the widow's mite fell into this cosmic river and goes on for all time speaking the praises of self-denying charity. There are thousands of our cults and oddities in our creeds for which the Holy Spirit does not care a snap. They drift in the eddies along the shore and are stranded; but He is pledged that no good word shall be spoken and no good deed be done in vain—the greater its motive, the farther it will go by its own momentum.

The future progress of commerce in holiness will obey the law of each man's progress in the same direction. His good deeds bless others and he is blessed in turn. With these enlarged resources of grace he becomes a greater blessing to his kind and he himself is still more blessed. And so the reciprocal work goes on. The act of refining and being refined is mutual. Herein will lie the great benefit of utilizing all the church's talent, of enlisting the whole church in missions. As active business men become engaged in evangelizing the world, the work will progress with accelerated velocity. These consecrated merchants, bankers, manufacturers, shippers will know where the main currents of the world's activities are flowing. They will tell you where to send your missionaries to catch, to intercept the great world-caravans of influential people. They themselves sailing on the currents of world-encompassing activities will lend their daily sanctification to enforce the teachings of the men whom they send to preach Christ's gospel to every creature.

Upon the tomb of the Hon. Robert Y. Hayne, of South Carolina, is this inscription: "Next to the Christian religion I know of nothing to be compared with the influence of a free, social and commercial intercourse, in softening asperities, removing prejudices, extending knowledge and promoting human happiness." The truth of this declaration is confined in every treaty, in every international conference and exposition, in the public opinion of all nations. The doors opened by commerce for the spread of religion are innumerable and religious obligations incalculable.

THE BETTERING OF COMMERCE BETTERS THE OPPORTUNITIES OF SPREADING RELIGION.

All these opportunites are available, even in the carrying on of a commerce not wholly sanctified in its appliances, its methods and the products of its activities. But how much better for the sender and the consignee if the creative and sanctifying Spirit of God had breathed upon its operations in the woods, the fields, the mines, the waters; in the mills and shops; in the wagons and cars and ships; in the banking houses and markets and expositions; in the minds and correspondence of its agents. The railroad tracks and the ocean highways would be the way of life; the charts and time tables and bills of lading would be the truth, and the Holy Spirit would be its animating principle. The world would be redeemed.

The reaction of the church already upon commerce along the missionary line is shown in the fact that the translation of the Bible and catechisms and religious books into many hundreds of languages have first made the world acquainted with those languages. You were well instructed on this topic by Professor Harris. The presence of the Catholic missionaries long ago among the American aborigines taught them the value of their goods and saved them from destruction. The same is true

of later missions. No men have done more to open up Africa to the world-commerce than Livingstone and the other distinguished missionaries in the same area. It was the missionaries that saved our civilized tribes in Indian Territory from annihilation.

ACTION AND REACTION.

The bringing of the mass of Christians individually into this world-encompassing stream of consecration will react upon the ethics of commerce—retail, wholesale, interstate and international. The raising of the average moral tone of commerce in relation to the Savior's teaching will increase the sanctifying and propagandist power of commerce. As early man became more civilized, his dog and his horse became more gentle; as they became more gentle, men became less brutal. These great beasts of burden, called ships and railroad trains, may be civilized and Christianized and these will Christianize and civilize in their turn, just as they have been demoralized and have demoralized in turn.

THE CHURCH AND ITS RESOURCES.

The progress of the church in availing itself of the avenues and conveniences of trade has not been uniform. The first messengers were not backward in this regard. During the thousand years of darkness, from the fourth until the thirteenth century, both trade and church were sluggish. The revival of commerce at the centres of Venice and Genoa was stimulated first by the crusades and these kindled the zeal for traffic, and this created the renaissance of Europe. But the Moorish successes held back this glory for a while until Prince Henry the Navigator and Ferdinand and Isabella had restored the cross to its supremacy in the west. In the next fifty years Columbus discovered the New World, John Cabot the continent of North America, and Vasco deGama sailed around the Cape of Good Hope to India, to set aflowing the old stream westward from that land. The lust for gold and zeal for souls went hand in hand in all these enterprises down to the end of the eighteenth century. Commerce moved on by its slow processes and religion was only propagandism. Both were in the streams but knew them not. The resources of spiritual grace were almost as hidden as the mines of coal, and the discovery of the steam engine and the commencement of Protestant missions were both in the future. Carey was the contemporary of the men who conceived the locomotive and the steamboat, and I have been wondering whether the new spirit of missions would fill men's hearts with love as this new age of steam is filling their minds with plans for gain. At any rate, the world is now explored. The world is a network of commercial activities. Following its teachings and using its resources, there should henceforth be no foreign missions and domestic missions, but world-missions, world-embracing missions, all-the-world-and-every-creature missions, as thou saidst Blessed Lord, at first.

THE CLIMAX.

Like Ezekiel, when the Spirit, of whom we have been speaking, lifted him above the earth as it goes spinning around in space, we even now hear the noise of the wings of the living creatures that touch one another, so crowded are they in the great docks, and the noise of the wheels over against them and a noise of a mighty rushing.

Fly swifter, ye white wings of commerce, and carry these messages of love over every sea. Spin faster, ye wheels of iron along your tracks of steel, over every land—the noise of a great rushing as of a mighty wind attend you. Every sail speed forward, whither the spirit leads, and turn not as ye go. And ye flying wheels, animated by the Holy One, when He goes, go ye; when He stands still, stand ye; when He is exalted above the tricks and fashions of this world's business, be ye lifted up over against Him. Fly like lightning with the message. Fly, fly so swiftly, ye trains of a sanctified commerce, that nave and spokes and tire be undistinguishable in your flight, and eyes of Beryl sparkle in your rims. Anticipate the sun, ye telegraphic massages, passing on the watchword from wall to wall of the globe-possessing Zion. And as the hum of a great city is made up of innumerable sounds that rise and die, let there never be a moment when the sound of our Lord's praises shall not fill the earth.

AFTERNOON SESSION.

The discussion of the "Missionary Outlook" was opened by Bro. Carter Helm Jones. The outlook depends on him who looks. One hundred years ago it was described as the "dream of a dreamer who had dreamed that he had been dreaming." Judson said that the outlook was as bright as the promises of God.

How does it look now? There are three factors: God, ourselves, the heathen. God loved them when they were in crime. He loved the islands when their inhabitants were eating each other. He gives his marching orders, "Go ye." The world is now open to missions. A treaty of England with mountain-girded Thibet will open her soon. "Behold, I have set before thee an open door." Let us look at ourselves as still another factor. We are three millions. The wealth that puts to shame the fabled wealth of Aladdin's lamp is ours. On last Sunday the jewels on the bosom of

Baptists would have sent hundreds of shiploads of missionaries to the benighted.

There are six thousand young men in our colleges who have expressed their willingness to go, if they should have an opportunity. It used to be thought that only second-class men went to foreign fields. Among this six thousand who have offered themselves are men of power and godliness. The outlook of missions depends on us. God loves them and says, "Go ye"—the doors are open. What will we do? We have a trinity of calls—God calls. We have a Macedonian call. We have a voice from behind. Therefore, in view of Carey, in view of Judson, let us press forward.

Bro. H. C. Roberts followed with remarks on the power of prayer to give us money for the great missionary work. He suggested that the pastors ask the people to pray for missions, and as we pray let us open our own pocketbooks.

Bro. M. D. Jeffries followed with interesting remarks about personal piety. We don't give because our hearts are full of the world. We have the cash for colts, but not for the spread of the Gospel.

Dr. P. S. Henson, of Chicago, had promised to speak on Tuesday night, but was providentially hindered from being present. He sent, however, his address on

HEROES.

There are heroes and heroes. There are mock heroes that pompously display their tawdry trappings like the jackdaw in the fable, presently to be plucked of their pretentious plumage, and to be exposed in their native nakedness to the scorn of men and angels. Such was the meteoric Boulanger, who not long ago blew out his brains—what little he had—on the grave of his mistress. The triumph of the wicked is short, and the memory of the wicked shall rot.

And there are martial heroes, some of whom are noble enough, as Gordon and Havelock and Grant and Howard and Lee and Jackson, while many accounted such have been only remorseless butchers, wading through blood and making a pavement of corpses for their march to glory.

And there are civil heroes—for peace hath its victories no less than war. Cicero was no less a hero than Cæsar, Lincoln than Grant, Colum-

bus that discovered a new world than Wellington that saved the old world from the ambitious grasp of the unprincipled Corsican.

And heroes without number—all to fortune and to fame unknown—village Hampdens, mute inglorious Miltons, who bravely did their duty in inconspicuous spheres, and lived and died, "unknown, unhonored, and unsung."

Railroad engineers, with hand on the throttle, rushing to certain death, but mindful to the last of the precious freight of life committed to their charge, and sacrificing their own lives to save the lives of others. Firemen that, through smoke and flame and amid toppling walls, spring to the rescue of imperiled human beings. Patient and pale-faced wives and mothers that, with deathless love in their hearts, and with no eyes on them but the angels' and God's, toil on in the treadmill till they drop exhausted. Aye, and husbands and fathers that, with helpless families clinging to them, struggle on like brave swimmers in mad waters.

God bless the heroes everywhere! And he does and will.

Grim, grand, rugged old Carlyle has written nobly of Heroes and Hero Worship. Right clearly has he shown how the spirit of hero worship is inherent in us all, and that this ineradicable spirit shapes our characters and molds our destinies. We do well to set before us "The Ideal Hero," and the things that must distinguish him.

1. And first of all there must be *breadth of view.* The near-sighted, narrow-minded, hide-bound, selfish man has not enough in him to make a hero of.

To breadth of view great learning is not always a prime necessity. A man may be a bookworm and be worth little more than an angleworm. Many a mighty scholar have we known who was simply buried in books. —"plunged to the hilt in musty tomes and rusted in." Nor does travel always contribute to it, as the supreme selfishness of many a "globe-trotter" that we have occasionally encountered, in our travels, conclusively attests.

He only has breadth of view who has largeness of heart. He may be an humble carpenter, or a "consecrated cobbler," but he must love God and sympathize with man, must keep step with time, and take in eternity.

2. And there must be *height of motive.*

There may be fearlessness to the point of foolhardiness, as in the case of him who lately walked a tight-rope across Niagara's awful gorge, but nobody, unless an idiot, would ever think of calling him a hero. Men have crossed the Atlantic in a yawl boat just to show that they could do it, but have hardly won the admiration accorded to Columbus.

There have been far more brilliant strategists than Washington, but many of their names are infamous, while his is immortal. It is the altar that sanctifies the gift, and the motive that glorifies the act.

It is this that lifts to nobility what else would be servility, and makes foolhardiness sublimest heroism. When Sam Patch jumps to his death all sensible men say: There goes a fool! But when a brave swimmer leaps into a roaring flood to rescue a drowning child, as all dripping he lays his precious burden on the shore, Heaven and earth shout: Bravo!

When duty calls and love girds for action, then character rises to the height of the heroes.

3. *Bravery of encounter* is another element that is absolutely essential to the real hero.

There is beauty in duty, however smoothly the course of duty runs, but the quality of which we have been speaking means toil and tears, strife and struggle, battle and blood. It braves fire or flood, wild beasts or the wilder fury of a mob. It dares to stand for God and truth against a world in arms.

It means Arnold Winkelried gathering up a sheaf of spear-points into his own bosom, and so making way for liberty. It means Curtius leaping, with his armor on, into the yawning gulf and closing the gulf by the sacrifice of Rome's most precious thing—a loyal heart.

It means Horatius at the bridge, Leonidas at the pass, and Martin Luther at the Diet of Worms.

4. But the crowning glory of the real hero is calm, invincible persistency of purpose. Almost anybody can make a dash. A whirlwind sweep of cavalry is not the thing that tries most sorely the metal of a soldier, but the tramp, tramp, tramp, for days and nights, beneath weeping skies, over miry roads, hungry and cold and footsore and homesick, the wearisome work in the trenches, the waiting under fire for the long delayed order to charge upon the enemy.

The dauntless courage that holds right on though sinews crack, and nerves quiver, and wounds bleed, and darkness deepens, and victory seems far away; that cuts down the bridge behind, and burns the ships, and faces the foe, determined to do, and dare, and, if need be, die, but never fall back. This is heroism of sublimest sort.

This shines resplendent in God's Holy Word, which is nothing other than a bundle of biographies, where truth is set before us, not so much in philanthropic sentiments, and pious precepts as in saintly lives, radiant with divinest beauty, and going forth to highest duty. Truth incarnate —this is what the world wants and the Bible gives. And while it found splendid expression in many Old Testament saints, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of liars, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed "valiant in fight and put to flight the armies of the aliens," yet none of these, nor all of them together are, for a moment to be compared to Him in whom humanity finds its culmination and its crown- the Son of Man—the Son of God—the one ideal, and yet most real hero—Jesus of Nazareth—the "Captain of Salvation."

All others are worthless paste—He is the priceless Kooh-i-nor. All others are Lilliputians—He is the one colossal hero of all the ages.

If breadth of view be wanted, what breadths of view distinguished him!

By birth He came of Jewish stock, and whatever may have been true of the grand old patriarch and prophets, the Jew had come in Christ's time to be the very synonym of narrowness and bigotry. He cordially hated his neighbors and kinsmen, the Samaritans, while he despised the Gentiles as nothing other than dogs. And yet this Jewish carpenter of Nazareth was broader than Galilee, broader than Judea and Samaria, broader than all the Orient, broader than Orient and Occident, broader than any race—all races—anytime—all time. His view swept immensity and eternity and all the world's foremost thinkers have never come up to it, and never will while the ages roll.

And what height of motive! High as the heavens it mounted. Yea, what depth—far down to the gates of hell stooped his love. Like Atlas he carried the world—only not upon his shoulders but his heart. "He loved us and gave himself for us," and "greater love hath no man than this that a man lay down his life for his friends."

"He came not to be ministered unto but to minister," and can there be a nobler inspiration than love to man? Aye, verily, there can be, and we make bold to proclaim it, in this age, which is nothing if not humanitarian. Love to man is beautiful indeed, but it is not the matter of supremest moment. "Thou shalt love the Lord thy God with all thy heart and with all thy mind, and with all thy soul, and with all thy strength." This is the first and great commandment. Christ loved our race and died to redeem it, but his motive had a higher mark: "Lo, I come; in the volume of the Book it is written of me; I delight to do thy will, O God."

Not only was there the impulse of the mightiest motive, but the manifestation of the sublimest courage. And there was solemn need, for never went hero forth to such terrible encounter. Hercules had his mighty labors—but no labors like these. Other souls had had their sorrows, but of a truth He could say, "There is no sorrow like my sorrow." He had to face the malice of men, and the hate of hell alone. And not only so, but he had to endure the wrath of God. It pleased the Lord to bruise Him. He put Him to grief. He laid upon Him the iniquity of us all. One drop from the vials of the wrath would burn a sinner to a cinder. All the contents of these were emptied on the head of Christ. One sin would sink a world to hell—so frightful would be its weight. But all the sins of all the race were laid upon the Lamb of God. Never did Heaven look upon such anguish as He endured in the garden and on the Cross.

Most heroes are hurried on in blindness to their tragic fate, if tragic fate await them. Even the immortal six hundred who made that splendid charge at Balaklava knew not for a certainty that every man of them

was riding to his death. But Christ knew. With clearest consciousness he realized the dreadful tragedy to which He went, and yet he went confronting all, comprehending all; clear as a clarion rang out the voice of the dauntless hero, Lo, I come.

Not only so, but in Him as never in any other was there patient persistence to the bitter end. "He came unto His own and His own received Him not." Never was there such lavishment of love, such expenditure of power with such miserably poor apparent results. Hated, hounded, betrayed, forsaken—His whole pathway darkened by the shadow of the Cross, He moved right on with unstaying step and unfaltering purpose. He set His face steadfastly to go up to Jerusalem, notwithstanding He knew all the anguish that awaited Him there. Long time before it had been said of Him: "He shall not fail nor be discouraged," and he did not fail, nor was he discouraged. Pale, patient, wounded, bleeding, thorn crowned, ALONE, he pressed forward past Gethsemane, past Golgotha, past the gates of death and hell until, over all triumphant, He swept past at last the gates of glory, and now sits at the right hand of the Most High, from henceforth expecting all His enemies be made His footstool. And they will be, for "I saw Heaven opened, and behold a white horse and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written which no man knew but he himself, and he was clothed in a vesture dipped in blood, and his name is called 'The Word of God,' and the armies which are in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

And this is the HERO OF HEROES, triumphant at last, and triumphant forever.

And they only that followed Him, whether on earth or in Heaven, are worthy of the name of heroes.

There are many that bear the Christian name that can scarcely be reckoned Christian Knights. Thirty thousand names were on Gideon's muster roll, but only three hundred of them made themselves immortal. One star differeth from another star in glory—so is it in the Church Militant, and so will it be in the Church Triumphant.

What constellated glory shines in the eleventh of Hebrews! How Noah shines in the midst of Antedeluvian darkness! And how grandly heroic are the proportions of the patriarch of Uz, and of Moses, the Man of God, and Caleb and Joshua! Time would fail me to speak of the magnificent men that loom colossal amid the shadows of the Old Testament dispensation. But, perhaps, next to Jesus Christ the man who towers to

the loftiest stature and kindles the intensest enthusiasm in every pious heart is the man who, as the great Apostle of the Gentiles, went forth the very embodiment of the Great Commission, a tireless herald of the truth and a fearless soldier of the Cross.

Every known element found in him its noblest expression. If breadth of view be wanted his has never been surpassed. Three civilizations centered in him. He had the culture of the Greek, the imperial quality of the Roman, and the religious fervor of the Jew, when the Jew was brought to his best by the impartation of the grace of God by Jesus Christ. No pent up Utica contracted his powers. A Christian cosmopolitan he showed himself, if ever there was one. Other men have had particular nationalities laid especially upon their hearts, but Paul, like his Master, bore up the whole round world on his.

And if motive ever glorified a hero then this great foreign missionary was entitled to the foremost plan. No salary lured him—with his own hands he ministered to his necessities. "I seek not yours but you" was the emphatic declaration of his lips and it was proved by the matchless demonstration of his life. Never was there deeper, tenderer love to man—never profounder, truer love to God.

"Whether we be beside ourselves it is to God, whether we be sober it is for your cause"—such was the spirit that impelled and sustained him.

And never did braver heart than his beat in human bosom. From the first he understood that it was no dress parade to which he was summoned. The Lord had showed him how great things he must suffer for his name's sake. But he was not disobedient to the heavenly vision, nor was he ever daunted by the perils that perpetually beset his path. Imprisoned, whipt, stoned, left for dead, shipwrecked, baffled, deserted, misrepresented, hunted to the very gates of death by the hounds of hell—knowing that in every city "bonds and afflictions" awaited him—and yet in the midst of all he could calmly exclaim: "None of these things move me, neither count I my own life dear unto myself so that I might finish my course with joy, and the ministry which I have secured of the Lord Jesus."

No sadder spirit of splendid valor distinguished this heroic missionary leader, but patient persistence through all the long and weary years of that wonderful life of unselfish devotion to God and man, so that at the close of it he could sincerely say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day."

"Lives of great men all remind us
We can make our own sublime."

And no nobler inspiration can come to us from the contemplation of characters aglow with holy enthusiasm and devoted to the highest ser-

vice that ever enlisted mortal man. There are such heroes even now, as there were in the olden time. Many a time we recognize them only when laid out for burial, and discover too late that we had been entertaining angels unawares. Many of them will be uncovered when the secrets of all hearts shall be revealed, and we shall find that some, not much accounted of in their day and generation, were really making the bravest of fights, and displaying a splendid heroism which shall be gloriously "rewarded in the resurrection of the just." But after all one cannot fail to feel that the grandest of heroes and heroines are those who hearing the hour of the Great Commission, and hearing the wail of a perishing world, tear themselves loose from all the tender ties that bind them to their homes and friends, and animated by a quenchless love, and armed with an invincible purpose, say, "Lo, I come! I delight to do thy will, O God!"

Let me not be understood, as disparaging, for a moment, any other form of service. Any act of duty is a thing of beauty, but it is not all duty that rises to the height of the heroes.

Such heroism is sometimes demanded in our daily duties here, for often the battle rolls to our gates, and rages in our streets, and we have urgent need to gird ourselves, and quit ourselves like men. But when one leaves every long loved scene of life, and plunges into deepest darkness, resolved to do, to dare, to die, if need be, that those who are perishing for lack of knowledge may hear the glorious gospel's sound—this is something that quickens the heart throb in every generous bosom and wakens the applause of earth and heaven.

And when, as in the expression of Carey and Marshman and Ward, and Judson and multitudes more this self-sacrificing service is protracted for weary, toilsome years, and every word of truth and deed of love seems as water spilt upon the ground that cannot be gathered up again—when sickness wastes the frame, and trials oppress the heart—when the heathen mock and turn away, and friends lose heart and withdraw support—when nothing seems to come of love's labor but disappointment and disaster—to hold on in spite of all that, and feel at such a time, as Judson felt, at such a time, that "The prospect is as bright as the promises of God"—this is heroism, the sublimest that mortal ever displayed in the sight of heaven.

Oh, brethren, we have fallen upon easy going, pleasure loving times, even for the Church of Christ, when we seek to make religion winsome by eliminating from it all the severer elements that used to make it grandly heroic.

Our favorite strain is the one which declares that religion never was designed to make our pleasures less, while we hear less than aforetimes of tears and blood. If the church has lost something of its fibre; if Christianity has lost something of its attractiveness for manly souls the reason, possibly, is not far to seek. Let us have less of picnic presentation,

and more of call to battle. Let us give all men to understand that the Church's mission is nothing other than the conquest of the world, and that what it wants is not self-indulgent professors of religion, but martial heroes, who in faith and love will catch up the standard of the cross and bear it in triumph to the ends of the earth.

In the absence of Dr. Henson Tuesday night, whose speech was afterward furnished as above, Dr. Ellis spoke on "Giving." The only way to resist covetousness in the heart is by liberal giving. People should give till they love to give. Love does not stop to measure its giving. Witness the woman who gave the spikenard to Christ and the widow who gave her two mites, which constituted "all her living." Love sacrifices itself in giving, and delights thus to sacrifice itself. This great Centennial movement calls for the most devoted giving. The eyes of all the land are on Louisville Baptists, and much depends on what they do. He made a powerful appeal for men and women of wealth to give at least two per cent. of their property to this cause. He called on the young men and on those who were wage earners to consecrate a tenth of a year's income to this Centennial, and he urged young ladies and others living in comfort, but without income of their own, to make sacrifices. "God loves the cheerful giver." Let us all go on record this year as "God's cheerful givers."

Dr. R. Ryland said, from the chair: "I will this year give five times my usual offering."

Several brief speeches followed. Dr. Weddell, of Chicago, urged that the luxury of giving begins when we give more than ten per cent. of our income. If we love God shall we not delight to give to what He loves?

Dr. J. Wm. Jones said, this Centennial is no accident; it is the voice of God.

Prof. O. T. Mason spoke of the cotton of the South as going all over the world. If Southern Baptists would send

Bible truth wherever their cotton goes, ere long the world would be evangelized.

Dr. J. B. Hawthorne thought the work of raising this Centennial fund was not a difficult one for Southern Baptists if only they could be made to feel their obligation and to appreciate their opportunity.

Dr. F. H. Kerfoot wanted some plan set on foot to raise this fund. He thought it well to form bands who would give each $25.00, $50.00, $100.00, or more. He would be glad to belong to such bands and to induce others to join.

The Rev. F. D. Hale, though all his salary had been alloted, would gladly give $100.00 to this Centennial fund. His church was seeking to get one cent a day for the year from each member. One little girl has already $22.00.

The Chairman of the Committee (T. T. Eaton) then announced that Dr. Powell's services had been secured to take the field for the Centennial. While he would in every way practicable stimulate an enlargement of the regular work and the sending out of new missionaries, he would give his special attention to securing the fund of $250,000 for permanent work. This, being a special fund, must necessarily be raised by a special effort, but it is understood that what is given to this fund is to be in addition to what is contributed for the carrying on and for the enlargement of the regular work.

Dr. R. Ryland spoke a few appropriate words in closing the meeting, and dismissed the assembly with a benediction.

INTERESTING FIGURES

PRESENTED BY PROF. O. T. MASON AT THE MISSIONARY CENTENNIAL MEETINGS.

ITEMS OF THE WORLD'S COMMERCE.	YEAR.	METRIC UNIT.	AMOUNT.
Population of the world	1882		1,434,000,000
Population of the United States	1890		62,622,250
English speaking people	1888		111,000,000
Emigrants from Europe since Waterloo.			27,000,000
Persons supported in commerce	1888		350,128,000
Persons engaged in commerce	1888		141,790,000
Exports and imports of the United States	1891		1,728,789,860
Wealth of commercial nations	1888	$	294,686,000,000
Wealth of United States	1888	$	62,796,400,000
Money, amount in the world	1890	$	1,167,372,000,000
Annual incomes of the world	1888	$	4,356,018,000,000
Revenues of the world	1889	$	4,764,155,000,000
World's commerce	1889	$	16,378,350,000,000
Am't stocks quoted in London markets.	1889	$	2,400,750,000,000
Banking power of the world	1888	$	1,550,545,000,000
English budget estimates	1891	$	425,000,000
Capital and deposits in banks	1880	$	12,515,000,000
Gross receipts, U. S. Government	1891	$	765,821,305
Expenditures, U. S. Government.	1891	$	731,126,376
Public debt United States	1891	$	610,529,120
State, county, municipal school debt U.S.	1891	$	1,135,351,871
Amount of coin and bullion, U. S.	1891	$	1,497,440,707
Clearing house transactions, U. S.	1891	$	56,803,253,957
Clearing house transactions, world	1888	$	100,000,000,000
Steam power in the world	1888	horse	50,150,000
Food consumption	1888	tons	175,840,000,000
World's cotton	1888	pounds	4,783,000,000
United States cotton	1888	pounds	3,420,000,000
Coal consumed in the world	1889	tons	485,000,000
Alcoholic drinks in the world	1888	gals.	5,733,000,000
Containing alcohol		gals.	605,000,000
Liquor consumed in U. S.	1891	gals.	117,767,101
World's mining	1880	tons	2,500,000,000
Domestic animals (mammals)	1888		1,000,000,000
Shipping of the world (steam)	1888	tons	36,160,000
Shipping of the world (sail)	1888	tons	12,642,000
Tonnage by shipping	1887	tons	139,000,000
Light houses	1890		6,208

INTERESTING FIGURES.—Continued.

ITEMS OF THE WORLD'S COMMERCE.	YEAR.	METRIC UNIT.	AMOUNT.
Cost of docks and harbors in use now...			49,572,000,000
Mileage of canals and rivers			196,366
Mileage of railroads in the world	1891		437,262
Mileage of railroads in the world	1888	miles	354,310
Passengers by rail.....	1888		2,362,000,000
Goods by rail	1888	tons	1,424,000,000
Cost of the world's railroads.....			27,619,600,000
Receipts of railroads, world.....	1890	$	1,097,847,000
Letters sent through mails	1888		8,569,000,000
Papers sent through mails.....	1888		8,759,000,000
Postal revenues.....	1888	$	287,226,000
Monthly issue of newspapers, etc.	1890		813,000,000
Telegrams sent in the world.....	1890		162,023,736
Telegraphs of the world (lines).....	1890	miles	780,433
Total capital in electricity, U. S.....	1890	$	600,000,000
Total capital in telegraphs, U. S.....	1890	$	120,000,000
Total capital in telephones, U. S.....	1890	$	80,000,000
Total capital in lighting, U. S.....	1890	$	300,000,000
Total capital in supplies, U. S.....	1890	$	100,000,000
Telegraph messages, U. S.....	1891		59,143,343
Telephone connections	1891		450,000,000
Spent by American tourists in Europe..	1889	$	100,000,000